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COMMUNICATIONS.

For the Western Recorder.

DUTIES OF PRIVATE CHRISTIANS.

No. X.

—"Thou hast a name that thou livest, and art dead." Rev. iii, 1.

Mr. Editor—In my last I mentioned the existence of "evil-speaking, bitterness, contention, dissimulation, jealousy, striving in secret for the pre-eminence," as characteristics of a marked deficiency in brotherly love among the churches. It is my present design to argue, from these same characteristics, the existence of a state of things which calls for immediate amendment. I have here chosen an unwelcome theme; but the things of which I speak, are already public. They are not done in a corner. The uncircumcised have heard the fame thereof, and enjoyed their triumph.

1st. Evil-speaking. This is a vice of no ordinary magnitude. Who ever knew of a man circulating injurious reports against himself; or speaking diminutively of his own character or influence in society; or of his arraying against himself his own whisperings of malignity? Such an example is never to be found, except in a mad-house. Yet *brethren*, who *profess to love* one another *as they love their own souls*—to esteem "each other *better* than *themselves*," and to be "members one of another," in the bonds of holy sympathy, are often seen employing the language of evil-speaking and malignant whispering against each other. A., for instance, is displeased with the conduct of B. Were he to go to him in the mild accents of the gospel, he might obtain perfect satisfaction. But there would be too much self denial in this. He goes therefore and enters his complaint to C. and consults with him, perhaps even in the presence of D. E. and F.; all of whom sit in judgment upon the supposed offence, without any thing like evidence before them, or so much as once thinking what might be said in extenuation of the supposed conduct. G. afterwards hears some insinuations and surmises relative to the case. He says to himself, there must be some ground for this. A. C. D. and E. are worthy men: They would not raise a whisper against B. without the best evidence. H. I. J. and K. therefore, are next to hold counsel with G. against the sufferer. The result is, that a stigma is fixed upon him in the public eye; and some one, it is more than probable, will tell of it to his enemies, who will be the very first to communicate it to him. Such scenes, and far worse than these—I am ashamed to say, Mr. Editor—are constantly transpiring. "By their fruits ye shall know them." The fig-tree will not bear olive berries; nor will the true vine bring forth the clusters of Gomorrah.

Let it not be said, that evil-speaking is here the continuance of a thoughtless habit, which was first formed in the days of impenitence. A similar plea might with the same propriety be instituted in favour of drunkenness or theft. But what would it avail? The continuance of such habits argues the absence of religion.

2d. Bitterness. By this term is to be understood (see Cruden's Concordance) "violent inward displeasure against others." This temper is utterly hostile to the spirit of the gospel. How is it possible for those who indulge it, to be at peace with God!

I do not here allude to that systematic obduracy, which will never consent to forgive an injury on any terms; nor to that, which, while it *professes* to forgive, makes a reserve in favour of *remembering* the injury in a spirit of *unkindness*. Such tempers are of course completely carnal. Nor yet do I refer to mere feelings of displacency against that which is sinful in the conduct of a professing brother. Every Christian is bound to exercise this feeling in reference both to himself and to others. He should "hate even the garment that is spotted with the flesh."

Nothing is more common, however, than to substitute bitterness in the room of this kind of displacency. The latter would lead us still to do acts of kindness towards an offender; to think of him with compassion, and with ardent desires for his repentance and restoration. Bitterness, on the contrary, would lead us to treat him contemptuously, to speak evil of him, to feel towards him as if he were in truth "a heathen man and a publican." This is the spirit that worketh universally in the hearts of the children of disobedience. The indulgence of it betrays but too evidently the absence of a holy heart. But who does not know that this same spirit of bitterness has found its way, to an alarming extent, among the churches! Instances are found, not only where brethren cannot pray together, but where they censure and condemn each other, unheard and before the world!

3d. Contention. This is nothing but a spirit of bitterness, carried out into action. Brethren who are habitually contentious, give but too sure evidence that they are strangers to a life of godliness. They are selfish, proud, opinionated, dictatorial, impatient of contradiction. They indulge in evil-speaking: And if they do not avoid each other's society entirely, they come together only for strife and debate, to the promotion of "hatred and animosity."

Friendly discussion about things of importance, is often indispensable; and it may be perfectly consistent with good will towards those who differ from us. This species of discussion, however, is associated with meekness, humility and brotherly love. But the bitterness of contention is quite another thing: A contentious professor is always a troubler in Israel, and a living slander upon the christian name. Now, I ask whether such characters are not to be found within the pale of the visible church?

4th. Dissimulation. The Apostle Paul exhorts the brethren to let their "love be without dissimulation." It should be unfeigned, destitute of all heartless pretension, unaccompanied with deceit or double dealing. Is it always thus with brotherly love, at the present day? In their profession of religion, the brethren call heaven and earth to witness their sincerity; and often in the ordinance of the supper do they renew their covenant. They say the same thing, also, in the religious principles they have adopted. They advocate these principles, and in words recommend them to the world. Is there no dissembling in all this? Where is the evidence of their sincerity? Is it seen in secret bitterness, backbiting, malignant whispering, double dealing? Where brethren are sincere in their affection for each other, they will be frank, simple-hearted, destitute of guile and of secret policy. They will go onward in every path of duty, with mutual confidence. Will any one pretend, while he looks abroad upon the face of the churches, that these are the special characteristics of the present day?

5th. Jealousy. This passion is the never failing concomitant of bitterness, contention, strife and dissimulation. Those who indulge in such passions are always selfish, always tenacious of their own rights: And from what they see of their own personal motives, they may well be suspicious of the motives of others. Those who are frequent sufferers "from false brethren," will also be more or less upon their guard. Still, if a man really lives a life of godliness, he will have little about him that bears the appearance of jealousy. He will, after all, manifest a confiding spirit, and endeavour to put the best construction upon the motives and the actions of his christian brethren. Are not such Christians rather rare at the present time?

6th. Striving in secret for the pre-eminence. The characteristics I have already described, are never found but in connexion with a proud heart. Christ taught his disciples, that he who would be greatest in the kingdom of heaven, must in a special sense become least of all and servant of all. This important lesson seems nearly to have been forgotten at the present day. Look abroad, almost where you will, among the members of the churches, among ministers and editors too, and you will perceive that humility is not one of the most prominent "signs of the times." In this day of action, there must be many projectors. Who shall they be? The ministry? They, for the most part, leave this business to laymen, who have leisure and experience in management. An individual starts up suddenly, with a favourite plan in behalf of some of the benevolent objects of the day, and calls upon his brethren to assist by their counsel and co-operation. A second individual questions the utility of the plan, and wishes that it could be defeated, and a better one substituted in its place; but unwilling to make open opposition, lest he should forfeit the good will of the first projector and his friends, he contrives in secret with his own adherents, to defeat all his calculations and interrupt his progress. Rumour, however, is many mouthed. The first projector receives notice of the secret movements of the second, becomes on the alert, and takes measures equally secret to counteract him. Then comes in bitterness, dissimulation, jealousy, and pride. Both parties think they have the good of the cause at heart. Each thinks its own plan the best, labours to accomplish it against the other, and thus strives for the pre-eminence, *purely* for the good of the cause. Each would deprecate the influence of an open rupture. Recourse must therefore be had to a certain *commendable* species of duplicity. Wrong impressions are perhaps unintentionally given; circumstances are continually aggravated by busy-bodies and whisperers. Both sides take the alarm, and resort to secret correspondence. The strife increases. The parties become irritated. Each trembles in fear of an open rupture, and deprecates the evils which would *doubtless come* upon the churches, like an overwhelming torrent, if the efforts of the others should succeed.

But I cannot finish the picture. The half must not be told. The dark catalogue of evils would be rendered still darker, by every disclosure. Nor are benevolent objects the only ones which gives rise to this striving in secret for pre-eminence. Nor yet is this evil confined to laymen. And when we recollect, that the course of action and enterprise is still onward; that it is daily extending in length and in breadth; that it is to extend onward till it fills the whole earth with its influence; when we think of all this, Mr. Editor, what must we suppose will become of the churches? Depend upon it, the adversary is busy. All this discord among the brethren is his peculiar work. In this very way he expects to frustrate the great movemnnts of benevolence throughout the world; and he will do it, unless the churches awake in time to the danger, and repent and reform. Would that I could send forth a note of warning that should be heard throughout all our borders; for surely there is cause for trembling and alarm.

I would ask, also, whether in such a state of things, it is not possible that "false brethren" will "creep" into the churches "unawares?" Look at the characteristics above described. The answer is obvious.

Your's, &c. HUR.

The following article has been communicated by a missionary from one of the Indian stations at the west:—

For the Western Recorder.

EXTRACT FROM MY DIARY.

Yesterday, (Sabbath evening, Oct. 21, 1828), discoursed to my poor Indians from that consoling passage of holy scripture, Heb. iv, 9—"There remaineth, therefore, a rest to the people of God." I was enabled to speak with some tenderness on this deeply interesting subject; and my poor audience, which was unusually large, seemed by their silent and solemn manner to welcome the consolations which the word of God affords to the penitent. This preparation of the heart, and increased readiness to hear, are the result in part, I believe, of having recently learned that a project is forming by some of the head departments of government, to remove all the Indians within the bounds of the authorised states and territories, (including the Cherokees), from their present lands, somewhere to the west. How aptly are the poor Indians described by that expression of the Prophet: "A nation scattered and peeled; a nation meted out and trodden under foot; whose lands the rivers (nations?) have spoiled." O, when shall the time come, that these despised and injured people shall find a resting place on this side the grave? When shall the time come, that the magnanimous, the patriotic, the enlightened citizens of these United States, shall be disposed to show justice to these unfortunate people, and shield them from the ruthless hands of oppression?

Far be it from me to charge my country with the baseness of inflicting oppressive measures upon a race of unfortunate immortals, because of their weakness and inability to defend themselves. I cannot be yet persuaded to think thus of the government of this enlightened republic. I would fain believe that its avowed object is, in its design, paternal; and that the plan recommended to Congress by the Secretary of War, in a late report,* is in accordance with the sober convictions of a humane and *disinterested* mind. But after all, the whole business comes up at present under very suspicious circumstances. The professed object of the government has long been to bring the Indians from the hunter's life to that of agriculturalists and mechanics; and for this purpose a fund of $10,000 per annum has been created, to be expended in connection with the charities of religious associations, in improving their morals, enlightening their minds, and imparting to their youth the principles and arts of civilised man. For this purpose, too, teachers have been sent out under sanction of government, who have, as appears from undoubted facts—facts with which the government are well acquainted, been successful in a greater or less degree, of accomplishing not the professed object of government merely, but more especially the enlarged desire of every benevolent and enlightened citizen. But now, forsooth, because a turbulent constituent of the Union is eager to lay its greedy hands upon the last resting place of the Cherokees—to quell its clamours and satisfy the cravings of an invincible avarice, a plan seems to be devising at Washington, to drag away these interesting people, as well as all others in similar circumstances, from the lands of their fathers, and their own thriving, peaceful habitations!! Not only so, but the missionaries and teachers, who have left many, very many of the comforts and social blessings of civilised life, must now be branded, from high authority, with being the opposers of the *paternal* and *humane* policy of the government, and our motives for entering upon the work assigned us by an intelligent community, held up in a state paper to be as base as that which at present distinguishes the leading features of Georgia policy, in regard to this subject; and this too, because the little good we have been enabled to do, happens to stand at this juncture, as an obstacle in the way of accomplishing a favourite *hobby* of certain men in office; but an *experiment*, we fear, to the Indians, in their present circumstances, most hazardous, if not absolutely ruinous.

"It is a small matter," however, "to be judged of man's judgment;" to be judged of men who never knew the pleasure of benevolent exertion, except as it squared with their own small ideas of individual profit or loss. Thanks to God, that a different kind of benevolence exists in the world, which receives not its plaudits from the noble, the mighty, nor the worldly-wise; nor the awards of its triumphs from the subtle politicians of present times; but which will, in its sovereign and resistless march through the land, not *always* be received with indifference by him that fills the presidential chair; nor treated with scorn by any member of my country's cabinet.

* See last Recorder.

For the Western Recorder.

MINISTERIAL FIDELITY.

Mr. Hastings—What is the penalty, when a watchman is found sleeping upon his post? But in spiritual things, men will often sleep without suspecting it. Comparing themselves with others around them, they may be wholly at ease in Zion, without ever *dreaming* that they have become backsliders in heart. In this state, all their maxims of a prudential nature are liable to be wrong, and to exert a most lamentable influence. They become opinionated, worldly, formal, covetous, temporising, timid, slothful; and thus neither seem to enter into the kingdom of heaven themselves, nor suffer others who would enter, to pass by them, on the way. Nor is this state of things peculiar to private Christians. Ministers at the altar are liable to the same condemnation; and any one who can show them where they are standing, without doing it in an offensive way, is surely entitled to their thanks.

Now I would propose to every one of my brethren of the ministry, who complains of the coldness of his people, to turn back to some of the favourite authors of another century, whom he still venerates for their piety, to see whether he himself possesses any measure of the spirit which he so much approves. He will read his bible of course; but let him also consult Edwards, Brainerd, Baxter, Owen, Alleine, &c. Perhaps the very first passage he examines will convict him of *systematic* delinquency; of adopting maxims and acquiring habits of management, which necessarily neutralise, or nearly so, all the precious influences of the message of salvation. Take the following familiar example from Baxter's Saints' Rest, a work certainly not famed for superstition or false zeal or fanaticism—a work which almost every body praises, at least, for its *mildness* and *consistency*:—

"How thin are those ministers that are serious in their work! Nay, how mightily do the very best fail in this! Do we cry out of men's disobedience to the gospel "in the demonstration of the Spirit," and deal with sin as the destroying fire in our towns, and by force pull men out of it? Do we persuade our people, as those that "know the terrors of the Lord? Do we press Christ, and regeneration, and faith and holiness, believing that, without these, men can never have life! Do our bowels yearn over the ignorant, careless, and obstinate multitude? When we look them in the face, do our hearts melt over them, lest we should never see their faces in rest? Do we, as Paul, *tell them weeping*, of their fleshly and earthly disposition? *And teach them publicly, and from house to house, at all seasons, and with many tears?* And do we intreat them, as for their soul's salvation? Or rather, do we study to gain the approbation of critical hearers; as if a minister's business were of no more weight but to tell a smooth tale for an hour, and look no more after the people till the next sermon? Does not carnal prudence control our fervour, and make our discourses lifeless, on subjects the most piercing? How gently we handle those sins, which will so cruelly handle our people's souls? In a word, our want of seriousness about the things of heaven. charms the souls of men into formality, and brings them to this customary, careless hearing, which undoes them. May the Lord pardon the great sin of the ministry in this thing; and, in particular, my own!"

Now, Mr. Editor, here may be found, in ten thousand instances, the true secret of a cold, dead, formal congregation. The watchman is waiting for the people to awake him. Or if not actually sleeping in the profoundest manner, he is not awake to courage, zeal, activity and faithfulness. To these, though he is the appointed overseer, he will not awake, because the people do not *first help* him. He would "cry aloud," and "spare not," if others over whom he has charge, would only begin the cry, so as to wake him up. He would begin the alarm discreetly, to be sure, after the multitude should have been roused as of their own accord. But stay. I may perhaps be found too fast even in this observation. Possibly he would be so panic-struck at the *unusual excitement*, as to endeavour to allay it as speedily as possible. Alas! if Brainerd, and Edwards, and Whitefield, and Baxter, and Owen, were now to come down in person before their clerical admirers, what would be thought and said of them? Can you think, Mr. Editor, of any special appellations they would be likely to receive?

Your's, &c. EZEKIEL.

From the New-York Observer.

THE CHRISTIAN MINISTRY.

The state of feeling that an omniscient eye must often observe in the christian ministry, evinces more clearly than almost any thing else, the deep rooted depravity and daring presumption of man. Jehovah says of Zion, Isaiah xlix, 16, "Behold I have graven thee upon the palms of my hands." If then, any thing is dear to God; if any thing is sacred; if any thing is so closely allied to the majesty of heaven, that to approach it is to come immediately to Jehovah himself—it is the church. He that enters her service, puts *his hand* upon what the Lord has graven upon the *palms of his own*. How any man can have the hardihood to enter the ministry, or use his calling after he has entered it, merely to serve self, one can hardly conceive: unless he is in alliance with the arch-fiend himself. If any creature from earth sinks low in hell, it must be the hireling who dares do any thing but labour *for the glory of God*, when called to the christian ministry.

Again, the Psalmist says of man, "Thou hast made him a little lower than the angels." But as a sinner he has since sunk to the lowest depths of moral degradation. The object of the christian ministry is to raise him to his former purity and elevation. It is a work in which an angel might glory; a work in which the *Son of God* condescended to engage, and in the prosecution of which he laid down his life. How then can a worm of the dust profess before men and angels to engage in this work? How dares he thus throw himself into company with the Saviour of sinners, the mighty God, when he designs little more than to "eat the fat, and clothe" himself "with the wool, and kill them that are fed!" If such a man can read with composure Ezek. xxxiv, he may be expected to sleep till awakened by the wailings of the damned. How far the character given by the Prophet applies to all who have not seriously considered the end of those to whom he refers, every one must judge for himself. But to show by another consideration, how far they are from their place who give not their hearts to this work, let us look at Isaiah xlix, 23: "And kings shall be thy nursing fathers; and their queens thy nursing mothers. They shall bow down to thee with their face towards the earth, and lick up the dust of thy feet." Think then, oh think, fellow mortal, what thou art doing, who darest make Zion the pander of self. This passage claims the serious consideration of all who have low views of the christian ministry. In the latter day they will at least "*perfectly consider it.*"

Once more, the Apostle Paul says—"Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." He considered it an unspeakable favour to be allowed the privilege of devoting every power of body and soul to the ministry of this same word, which man now dares preach for gain. Yet he was as far above common men in point of fitness for the work, as they are below him in their estimation of the sacredness of it. It is often thought surprising that ministers, who give good evidence of sincerity, should still manifest so little anxiety for souls. One reason is obviously this. They feel so little of the power of religion. If a man gets access to the throne of grace; if he finds in his closet happiness that is full of glory—the happiness of communion with God and his Son—he will not be indifferent to the fate of sinners. He will not be amongst them, and forget that they are going to hell, and that he is called upon constantly to warn them of their danger. Let a minister come from his closet with a face shining, as it were, from the influences of the Spirit, and then he will feel *the word of God as a fire shut up in his bones*. He will then act for eternity, and souls won to Christ, will be seals of his ministry.

In conclusion; if madness ever dwelt in the heart of man; if he has ever by his conduct exposed himself to the fiercest wrath of the Almighty; it is when he has assumed the insignia of an ambassador of Christ for selfish ends.

C. S. A.

From the Boston Recorder.

RULERS AND YOUNG MEN.

We have received a circular, addressed to Christians of all denominations throughout the United States, who love to "pray for the peace of Jerusalem," commending these two classes to their notice. The writers "believe there has long been, and still is, a lamentable deficiency of christian feeling and of prayer, in relation to the public concerns of our nation, our rulers, and our young men." Our first thought was, why should these two classes be united together, and singled for special prayer? But the reason is obvious on a little reflection; for are not our young men soon to be our rulers, and control the destinies of our country? Will not their characters as governors be formed in the greenness of their youth; and may not *prayer* have *much* to do in that formation? After adducing considerations to enforce the duty, the writers add:—

"Hoping that all who love our Lord Jesus Christ in sincerity, and who have any real regard for their country, feeling a unity of spirit with us on this subject, will also cordially unite in setting apart a portion of their time, and consecrating it to *special prayer to God, for his blessing on our rulers, and on the young men of our country.*

"Should you, brethren, upon a prayerful consideration of this subject, enter into our views; we would respectfully propose the *first Thursday in January*, and the *fourth day of July*, in each year, to be set apart, (according as each church may find most convenient and suitable to its circumstances), for the purpose above mentioned. And we do affectionately intreat all Christians, of every name and denomination, to assemble in their respective places of prayer, on those days, and unite with us, in imploring the blessing of God upon our national and state rulers, and upon the youth of our land; that they may all, both at the present time, and ever hereafter, be the real and cordial friends of our Lord Jesus Christ; that our rulers may always "be just men, ruling in the fear of God;" that our young men may be made worthy to come forward, in the strength of the God of Israel, and fill *their* places; and that so our beloved country may enjoy the continued smiles of Providence, and we, becoming, through grace, "that happy people, whose God is the Lord," may be blessed with the uninterrupted and unmarred possession of the inheritance of our forefathers."

The writers request the editors of religious and other papers, to copy the circular into their columns.

From the Sabbath School Treasury.

INTERESTING SABBATH SCHOOL.

In a "waste place," in one of our New-England states, where the *stated* means of grace have not been enjoyed for nearly fifty years, a Sabbath school was established during the past summer. A providential supply of the pulpit, once a fortnight, during the season, induced them to assemble upon those Sabbaths when they were favoured with preaching. The school continued to increase in numbers and interest, until about a fortnight since, when they met for the purpose of dissolving it *for the winter*.

The superintendent of a neighbouring school, who had frequently assisted them during the summer, was apprised of their intended dissolution, and to prevent the measure, if possible, he presented himself among them on the very Sabbath which was to have closed their labours. He found not only a willingness, but an *anxious desire* on the part of *all* to continue the school during the winter, and a resolution was formed to that effect; and this superintendent of *another* school says, that he will, if necessary, make *personal* exertions and sacrifices to accomplish it. But in this visit of mercy he discovered circumstances still more cheering. Four teachers and one scholar had become hopeful subjects of grace, while there was an evident seriousness among all the members. Some of these teachers, if not all, date their first impressions from the perusal of the *library books*.

It may serve as an encouragement to others, to relate *a fact* respecting this library. Its foundation was laid more than a year since, when it was hoped that a Sabbath school would be established in this "waste place." An individual, in a neighbouring town, purchased a small quantity of interesting volumes, and forwarded them (not unaccompanied with *prayer*) to one, who, it was supposed, would be actively engaged in the good work. No school, however, was formed at that time, and these books remained untouched a twelve month! But though "cast upon the waters," *this* bread returned "after many days." Their library is now to be replenished, by a few who have no local interest in the school; and the above mentioned superintendent remarked, that *a good library is the life of a Sabbath school.*

This place has long been a moral desert. Their house of worship will probably be closed every Sabbath during the winter; but it cannot remain so many years, if a Sabbath school be *perseveringly continued.*—No! the light dawns once more upon them, and the day is not far distant, when the ordinances of the gospel will have *there*, a firm foundation; and around these will cluster Bible, Missionary and Tract Societies; and *there*, hearts will vibrate to the notes of joy, which will be wafted over the mountains and vallies of our extended country, and upon the breezes of the wide oceans which separate us from other lands.

From the Boston Recorder.

Question—Have private Christians any thing to do in *religious assemblies, where persons are present who do not profess religion?*

There are limited social meetings, of a religious nature, where private Christians may lawfully take an active part. In meetings for prayer, reading the scriptures, and religious conversation or exhortation, there is no reason why those who do not profess Christ should not be sometimes admitted. And if they are inclined to attend with seriousness, is it wrong that they should hear a private Christian pray, or even hear a faithful and affectionate warning or entreaty from his lips? Will either reason or scripture forbid it?

If we are required to adduce scripture on this point, we refer to those numerous passages which require that believers shine as lights in the world, holding forth the word of life, not ashamed of Christ or his words. The small promiscuous assembly affords an opportunity for doing good to sinners and saving souls from death. Besides, did not the Christians who were scattered abroad by persecution at Jerusalem, and who "went every where proclaiming the word," did they not sometimes address themselves to people collected together? If so, they must have spoken to unconverted men; for that was during the infancy of the christian church, and wherever they went they found no believers. It is incredible to suppose that they always addressed individuals in private, or in the family circle; or that they forgot their Master and his message, the moment they saw a score or two of persons collected, inquiring what these things mean, and willing to hear about the salvation of Christ. Now, when the Christians were dispersed, the apostles did not go. There were other preachers among them, without doubt, evangelists and teachers. But most of them were private Christians, who, though they did not claim to be commissioned preachers, could not but speak of those things which they had seen and heard, and bear testimony to the efficacy of the Redeemer's blood.

The experience of the church in our own day, is a confirmation of this sentiment.—Many sinners have been convicted and converted, by the direct instrumentality of the private brethren, in the meetings here described. Those churches are most flourishing, other circumstances being equal, where the brethren attempt to edify each other, and where they stand forth as witnesses for Christ before them who have not known him. Let this practice be extended and held under good regulation; let the members of our churches improve by practice and prepare themselves by reading; then converts will be more numerous and the progress of the gospel more rapid.

We are obviously not advocates for the practices of some denominations, where the ministry is degraded and lost, and both the male and female members become public preachers. Nor can we argee with those, who confine every good word and work to the priesthood. We fear that our brethren in some parts of New-England, in the plan

and exercises of their conference visitations, are putting laymen forward too prominently and publicly, for the future peace and stability of the church. Still after every abatement and limitation which can possibly be required, we are confident in the belief, that one crying negligence of the American churches, is that of failing to speak of a crucified Redeemer in the ears of a dying world.

INTELLIGENCE.

SANDWICH ISLANDS.

A letter from Rev. Mr. Gulick, of Honolulu, to a clergyman in Albany, which appears in the Register, under date of April 26, contains some gratifying details as to the prospects of civilisation; such as the existence of building materials, the contemplated erection of a saw-mill, the productiveness of the soil, &c. The letter also gives a sad picture of what the inhabitants once were. The great majority, still are degraded beings, more abject than the most miserable slaves the writer had ever seen. But we pass over these details. The following refers to improvements in morals and religious spirituality:—

"Since my arrival, I have visited Lahaina, Kailua, and Kaawaloa. These stations appear to have received much more benefit from religious instruction, than Honolulu. This is attributed to the larger number of foreign merchants, residents at this than at any other station; and to the abrogation (virtually) of the *tabu* on females, which was effected by Percival. At no other station, I am told, can they be obtained by seamen. And even here it is very disgraceful.

"But you will naturally inquire after the spiritual welfare of this people. Probably not more than one thousand are really pious. But I have not seen a single person intoxicated. And the missionaries have no more fears in trusting them with property than they would have of their own countrymen. And at least in the vicinity of the several congregations, the Sabbath is much more sacredly observed by them, than in most parts of America, with which I am acquainted. Here then we have access to about 15,000 immortal beings, most of whom are perishing for lack of knowledge, though eager to hear the glad tidings of salvation; even that salvation in which we rejoice, and through which we look forward to a glorious immortality. I have endeavoured to describe their poverty, to show their inability to help themselves. And their docility, and eagerness to receive instruction, appear to me to present a powerful claim upon our liberality. They seldom, if ever object to the word of God. Even when it condemns them, they acknowledge it is good."

Now contrast these details with the following:—

"Brother, could you know the whole history of crimes committed by civilised nations on the poor heathen, or even the small part which has come to my knowledge, you would "blush, and hang your head," to think that you belonged to a species which could be guilty of such conduct. Every kind of deception and cruelty seems to be practised. I am credibly informed that some of the traders to the north-west coast, have obtained some persons of one tribe, and sold them as slaves to another. Such has been the conduct of foreigners, towards those miserable beings, that they expect nothing but treachery and cruelty from strangers."

Extract of a letter from Mr. Chamberlain, dated Honolulu, March 12, 1828:—

"You will be glad to hear from the islands, particularly as the last communications from this quarter gave an account of some peculiar trials, which we had been called to experience. I believe, however, that the storm had mostly gone by when the communications were penned. Since Captain Buckle left the islands, we have enjoyed a tranquility of which we were deprived when he was in port. We did not indeed feel very much concerned as to his making an open attack upon us, though we were not without fears that he would attempt to revenge himself upon Mr. Richards. All is quiet at present, and the Lord seems to be carrying on his work. At most of the stations there is a pleasing attention to religion. Mr. Ely's labors at Kaavaloa have been peculiarly blessed; a number, it is hoped, have passed from death unto life. At Kailua, a very pleasing religious excitement now exists, and a goodly number are anxiously inquiring what they must do to be saved. The death of Mrs. Bishop seems to have produced solemnity on the minds of many, and led to serious consideration. The state of things at Lahaina is truly encouraging. Before the return of Mr. Richards from this place, in January, we heard that there were hopeful indications. For several days after Mr. R's return, his house was thronged with inquirers, so that to have attended to all the cases, would have taken up all his time from morning till night, and indeed from dark till daylight. The calls, however, that he received, were more numerous than they would have been, had he not been called away from his people under trying circumstances. The attention to instruction in every part of the island is peculiarly pleasing. The chiefs are very active, and use their influence in favour of religious knowledge and improvement. It seems to be their design, so far as in their power, to bring all their people under gospel rules, particularly in regard to marriage. Mr. R. wrote some weeks ago, that on no Wednesday afternoon (the time of the weekly lecture) had he for seven weeks married less than 30 couple, and in one instance he had married 48. Mr. Whitney, who has recently arrived from the wind ward, states that on the Wednesday while he was at Lahaina, Mr. Richards married 98 couple. These things show that the word is not preached in vain, and they also shew that opposition does nothing to prevent the effect of the truth, where the Spirit of God is pleased to accompany it with divine power.

"At this place, also, attention to serious things is encouraging. The prayer meetings are well attended, new members are added, and a spirit of inquiry exists. The schools are beginning to be revived, books are eagerly sought, and by numbers the contents are faithfully committed to memory.—I have the direction of a Sabbath school, consisting of from 150 to 200 scholars—children and adults. I also meet the teachers twice a week to instruct them in writing and arithmetic. I have also recently made the tour of this island in company with a number of the most forward teachers. The present is no time to be idle, though I am constrained to take shame to myself on account of the little I am able to accomplish, and to say, my leanness, my leanness. Pray for me, dear brother, that I may have grace to use my strength and time for God."

We perceive from the journals, as copied into the papers from missionary letters, that the voyage of the reinforcement was not without its perils:—

From Miss Stone's Letter.

Nov. 7th.—We had a tremendous gale, which swept away the bulwarks and our boat, together with twelve chairs. The winds and waves beat upon deck to such a degree as to make the hardy sons of Neptune tremble. But Jesus was with us, and said to the elements, "Be still."

Feb. 10th.—We were alarmed at the appearance of water-spouts. The first which we saw, was coming directly towards us, and very near. A cannon ball was discharged at it, which broke the circle of the air, and it soon disappeared. In another direction were three more. Their appearance was something like that of steam issuing from a steam-boat.

The following notes were addressed to the new company of missionaries, on their arrival at the islands:—

[TRANSLATION.]

"*Kaawaloa, April* 12, 1828.

"I affectionately salute you, new missionaries. I desire that you and me may dwell togther in this country.

"When I shall arrive there (where you are) we shall greet each other.

"Love to the company of old missionaries.

"KAUIKEAOULI.

"*To the new Missionaries at Oahu.*"

[TRANSLATION.]

"*April* 2, 1828.

"Kind affection for you all, ye missionaries—all the company of kindred beloved.

"This is my sentiment. The love and joy of my heart towards God, on account of sending you hither to help us, that you and we may dwell together in the shade of his salvation, and in his name, that we and you may labour affectionately for him.

"Joy is mine, and great rejoicing towards you all, on account of his again sending you hither to support us here.

"My heart thanks God for our being now blessed by his causing us now personally to meet together.

"Good will to you and us all. May our souls be saved by Jesus Christ.

"This is the finishing of the thought.

"ELIZABETH KAAHUMANU."

[TRANSLATION.]

"Love to you, ye missionaries, who have now come hither to this place. I am made joyful by you on account of your arrival here.

"It is God, doubtless, that has caused you and us to meet together first now.

"My heart was sorry that I was residing at another place. "NA BOKI."

The Sandwich Island Missionaries vindicated in China.—The Canton (China) Register, published by an English commercial house, and formerly edited by Mr. Wood, an American, contains the following:—

"The letter from Boki, the Sandwich-Island chief, in the Quarterly, has been fully proved to be a forgery, and certainly an impious and malicious one; for its object was not to get a little money; but to hinder the diffusion of christian knowledge; and to bring odium on good men. Yet notwithstanding this proof has been published in England, the assertions of the Quarterly remain on its pages uncontradicted. The letter furnishes internal evidence against its genuineness; the style and thoughts are not native. The Americans, the writer says, were teaching the horrible doctrine that men are all equal, from that *text of the bible* which says, in the kingdom of heaven none is afore or after another. The bible however does not contain any such text; but there is something like it in the Athanasian creed. However, unluckily for the clumsy forger, the Americans reject that creed. But it is not necessary to refer to internal evidence; for there are witnesses to prove, that a few months before the date of the letter, Boki could not write, and showed no inclination to learn; and without miraculous aid, could not have penned the letter, at the dictation of another, any more than he could have originated thoughts so contrary to his native style and manner, and to the facts of the case."

ISRAELITES.

The ten lost Tribes.—The following paragraph, which lately appeared in a German paper, under the head of Leipsic, is calculated to lead to some interesting inquiries:—

"After having seen for some years past, merchants from Tiflis, Persia and Armenia, among the visitors at our fair, we have had, for the first time, two traders from Bucharia, with shawls, which are there manufactured of the finest wool of the goats of Tibet and Cashmere, *by the Jewish families*, who form a third part of the population. In Bucharia (formerly the capital of Sogdinia), the Jews have been very numerous since the Babylonian captivity, and are there as remarkable for their industry and manufactures, as they are in England for their money transactions. It was not till last year that the Russian government succeeded in extending its diplomatic missions far into Bucharia. The above traders exchanged their shawls for coarse and fine woollen cloths of such colours as are most esteemed in the east."

Much interest has been excited by the information which this paragraph conveys, and which is equally novel and important. In none of the geographical works which we have consulted, do we find the least hint as to the existence in Bucharia of such a body of Jews as are here mentioned, amounting to one third of the population; but as the fact can no longer be doubted, the next point of inquiry which presents itself is—Whence have they proceeded, and how have they come to establish themselves in a region so remote from their original country? This question, we think, can only be answered, by supposing that these persons are the descendants of the long-lost ten tribes, concerning the fate of which, theologians, historians, and antiquaries, have been alike puzzled; and, however wild this hypothesis may at first sight appear, there are not wanting circumstances to render it far from being improbable. In the 17th chapter of the 2d book of Kings, it is said, "In the 9th year of Hosea, the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and Habor, by the river of Gozan, and in the city of the Medes;" and in the subsequent verses, as well as in the writings of the Prophets, it is said that the Lord then "put away Israel out of his sight, and carried them away into the land of Assyria, unto this day." In the Apocrypha, 2d Esdras, xiii, it is said, that the ten tribes were carried away beyond the river, (Euphrates), and so they were brought into another land, when they took counsel together, that they would leave the multitude of the heathen, and go forth into a further country, where never man dwelt, and they entered in at the narrow passages of the river Euphrates when the spring of the floods were stayed, and "went through the country a great journey, even a year and a half;" and it is added that "there will they remain until the latter time, when they will come forth again." The country beyond Bucharia was unknown to the ancients; and it is, we believe, generally admitted, that the river Gozan mentioned in the book of Kings, is the same as the Ganges, which has its rise in those very countries in which the Jews now reside, of whom the Leipsic account speaks. The distance which these two merchants must have travelled cannot, therefore, be less than three thousand miles; and there can be no doubt that the Jews, whom they represent as a third of the population of the country, are descendants of the Ten Tribes of Israel, settled by the river Gozan.

GREECE.

The Recorder and Telegraph contains a letter from Rev. J. Hartley, of the English Church Missionary Society, to Rev. Mr. Brewer. Mr. Hartley says, under date of May 29, 1828, at Argos:—

"As I perceive that most of the Societies, which have missionaries in the Mediterranean, have an eye on Greece, it appears to me advisable, that for the first year they send each of them only one missionary, or two at most to this country. These may post themselves in various directions so as to act more advantageously, and I should hope that their work might not be impeded. After the year has expired, every missionary will feel himself competent to advise his Society, as to the propriety of increasing the number of missionaries, or to the contrary. You will perceive that this plan is dictated by the fear, lest the rush of many combatants into the field, might lead to results similar to those which befel the Bible Society in Russia."

Under date of July 2, 1828, at Smyrna, he writes—

"Dr. Korck is labouring most faithfully at the useful school, which owes its existence to your exertions. I am sorry to say that great coldness is manifested by the principal inhabitants here, in regard to the new school-house. It is not yet finished, and whether Nicholas (the Greek master) will ever be firmly established in it, appears to me questionable. I would, however, strongly urge, that either yourself or any other missionary designed for Greece, come speedily to Syra, in order to lend that aid and superintendence to the institution, which circumstances demand. It appears to me that your Society should not shrink from expense in regard to this school, as it opens such a field for permanent and solid usefulness, as has not been presented elsewhere in Greece. I do not find in Greece a spot more eligible, as a missionary post, than Syra. Its large population, its central situation, its being a little removed from the seat of government, and above all, its school already in your hands—these and many more are its recommendations. Dr. Korck will not in all probability be able to stay here much longer. His health calls for a change; and Nicholas can scarcely go on well without a superintendent. Hence, *come over and help* Syra."

ITALY.—Another writer in the same paper, in pointing out Italy as a missionary field, says—

"When I was at Leghorn, oh, how did I wish that my voice might be heard over the wide waste of waters that separated me from my native land, pleading with irresistible eloquence for a humble and devoted missionary of the cross. At Leghorn, I am credibly informed, a missionary has only to obtain the consent of the Grand Duke of Tuscany, and he may prosecute his labours unmolested, and there is every reason to hope with success. An episcopalian minister is now labouring there, and the assembly worships in peace; but it does not exceed fifty persons."

BIBLICAL COMMUNITY AT GENLIS.

An agent of one of the religious societies in France has discovered at Genlis, near Chauny, Aisnes, a small body of Christians, who are described as follows by a neighbouring protestant pastor:—"This small congregation is composed entirely of Catholics, who left the Roman church at the commencement of the revolution. It was a monk who first induced them to abandon the errors of their church, and to be guided by the bible alone. They therefore highly prize the sacred volume, and wish to possess it without any sort of commentary. They do not even permit in their congregation the Psalms to be learnt in verse. They learn them exactly as they are found in the bible. They know them all by memory, as well as other parts of the holy scriptures, particularly the gospel according to St. John. They have neither priest, pastor, temple, nor sacraments; but they meet almost every evening, at one or other of their houses, for prayer, and reading, or rather repeating, some chapters of the word of God. They also frequently repeat them while at their employments. They are considered by their neighbours as a sort of madmen; nevertheless, their morals are pure, their conversation edifying, and their conduct exemplary. The Society's agent conversed with some of them, whose creed he found very correct, and who depended for their salvation upon the merits of the Saviour alone. Having asked them what was their religion, they told him they did not know, but that they were Christians. "Well!" answered he, "by the grace of God I am a Christian too." From that time they received him as a brother. They informed him that they were much more numerous some years since; but that many of them had died, and that most of their children had been persuaded to return to the Roman Catholic church, which grieved them much. They did not yet know what a Protestant was, although there are many in the neighbourhood; but when the agent told them that he was one, they rejoiced at it, and entreated him to return to them very soon, and bring them New Testaments, and to take them to church."

China.—The missionaries on the borders of China are actively employed in preparatory measures for the introduction of the gospel into that vast empire, by translating the scriptures, establishing schools, and making preparations for the operation of the press. A number of schools on the British system have recently been instituted, in which the children read nothing but chris ian books, and no objection is made to it. Not a word is said about their classical works. Some wooden blocks have been sent to England, with directions to make metal types for printing. At present, we believe the Chinese execute their printing on clumsy wooden materials.

Expedition to Liberia.—We are happy to say that the Society is very soon, (probably within four or five weeks), to dispatch an expedition with about one hundred and fifty emigrants to Liberia. As the effort to do this will bring into requisition all the resources which can be obtained, it is hoped that our friends will not relax, but rather give new vigour to their exertions. The number which can now be transported is only about one-fifth of the whole number now seeking a passage. The disposition to remove is daily increasing among the free people of colour, and hence all who desire the improvement of their condition, or Africa's redemption, should go forward with more burning zeal and mightier resolution.—*African Repos.*

Religious Newspapers.—It is a cause of thankfulness to God, that the influence of these papers upon the community has been salutary and extensive. This fact throws, indeed, a fearful responsibility upon those who conduct them. Still, it furnishes them with encouragement to proceed in their laborious work; and it shows also to every Christian, who is at the head of a family, the importance of having one of these papers come weekly to his dwelling, to be read by his children and domestics. If he has never tried this means of instruction, he will be surprised at the influence it will exert in civilising and christianising his family. A Christian living at this day without any religious newspaper or periodical, from which to learn the plans and the progress of benevolence—what a being! I have seen some of this description lately, or I could not have believed that such a publication would exert so great an influence. Were it necessary, that family, who should deprive themselves of every seventh meal to obtain one of these, would find themselves abundantly rewarded for the sacrifice.—*Amherst Inquirer.*

Honorable Munificence.—We learn that Elisha Lee, Esq. of Sheffield, Mass. from the avails of lands to be sold as soon as practicable, has determined to make the following donations; and has signified the same to the Societies concerned.

To the American Education Society, for a permanent scholarship,	$1000
American Board of Foreign Missions,	600
American Home Missionary Society,	600
American Bible Society,	400
American Tract Society,	400
Total,	$3000

He wishes to see these purposes accomplished *while he lives.*—*N. Y. Obs.*

Secession from a Methodist Church.—A very interesting scene was exhibited in the Methodist church in Centreville, Maryland, on Sabbath day last, (14th ult.) Some of the old and conscript fathers of methodism in these parts, determining on a secession from the church as at present established, explained their reasons therefor, and in solemn order signed their withdrawals at the altar. The scene was an affecting one, and drew forth tears from the eyes of many. It is supposed that the number of reformers that formerly worshipped in the meeting-house in Centreville, amounted to 70 or 80. The whole number in society, embracing both parties, is about 130.—*Centreville Gaz.*

The Albany Example—of efficient measures for bringing the children of every family into Sabbath schools, is probably about to be imitated in the city of New-York. A general meeting of the managers, teachers and friends of schools, was to be held last Monday evening, to adopt some measures for that purpose. The Observer says, "From an actual survey of the seventh ward, it is ascertained that not less than 500 children of this description are embraced within its limits; while only 600 are connected with any of our various Sabbath schools. If the same proportion holds good throughout the city, the whole number of children in the different wards who are willing to attend the Sabbath schools, and do not, (basing our estimate upon the census of 1825), is 5,850."

The Orange Presbytery, whose *method* in doing business is commendable, took up almost every good work at their late meeting. The General Sabbath Union received special attention. Inquiry was made to ascertain whether any of the church members are allowed to become public paupers. There were none. It was also resolved, that each minister and church session be affectionately requested to search diligently and prayerfully for young men of piety and promising talents, proper to be taken under the patronage of the church as candidates for the gospel ministry, and recommend such young men to the Presbytery within whose bounds they are found, or to some Education Society.

Receipts of the American Board.—From a statement in the last Missionary Herald, it appears that the receipts of the American Board, during the year ending August 31st, 1828, amounted to $102,009 64, besides additions to the different permanent funds, amounting to $11,891 93; making the total receipts of the year, including revenues of all descriptions for general and special purposes, $113,901 57. Expenditures, $108,676 25. There remains a balance against the treasury, including $15,-530 10 brought over from the former year, of $22,179 71.

Boston Infant Schools.—The amount raised by the infant school fair, is not far from $3000, which it is understood is to be divided between the Bedford street and Salem street schools.—More than $500 was obtained solely from the sale of tickets of admission, at 25 cents for grown people, and 12 1-2 cents for children. It should not be supposed that the actnal value of the articles sold at the fair was near the receipts. In many cases individuals did not care to take their change; and in one instance a gentleman paid twenty dollars for some trifles.—*Boston Patriot.*

Landing of the Pilgrim Fathers.—This interesting anniversary was commemorated Dec. 22, at Plymouth, by religious services and a military parade by the Standish Guards. Rev. Mr. Green, of Boston, preached the sermon, from Psalm 44, 3—"For they got not the land in possession by their own sword; neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst favour unto them." The discourse will be published. It is said to have been able, interesting and appropriate.—*ib.*

Bible Classes in Wiscasset.—The first bible class in Wiscasset, Me. was formed in the summer of 1826, and continued through the winter and spring following. It consisted of 14 young ladies—6 of whom were then pious, and *all the rest* have become so since. The present class was formed in March, 1828. It consisted at first of 10 old scholars, with a few other young ladies, and about 60 children of Mr. Hawes' school. It was soon after notified from the pulpit, enlarged, and brought under the regulations of a written constitution. Any person however, is a member, who chooses to attend and bring his bible.

Foreign Missions in Albany.—A writer in the Albany Christian Register says, that "nothing, absolutely nothing," is doing in Albany to aid the American Board for Foreign Missions. There is not a single Foreign Mission Association in the city.

Drunkenness, Profaneness, Death.—Died, in Kent, on Sunday the 16th inst Peter Clear, aged about 30. He was formerly a man of good character, and a school teacher, but of late years the bottle has been his principal companion. On the day of his death, with "certain lewd fellows of the baser sort," he went to a house of very doubtful character, intending to spend the day in rioting, profaneness, and excess. Here, commingled with the songs of the drunkard, were heard mock prayers and exhortations, indicative of a hardness of heart, and a contempt for the institutions of Christianity, seldom manifested by the most depraved of our fallen race. On supper being announced, Clear was so intoxicated as to render assistance necessary in getting to the table. On being seated, he impiously attempted to perform the solemn service of asking a blessing on the provisions before him. Here, the arm of mercy, which had till this hour stayed the sword of justice, was withdrawn. The miserable wretch swallowed one mouthful of the food, and with an agonising exclamation, "Lord God how I feel!" in an instant sunk into eternity!—The bible Christian can make his own comments upon this tale, which we are assured by undoubted authority, is true.—*Litchfield Post.*

The New Testament and the Pentateuch have been translated into the Turkish language by Rev. John Dickson, Scottish missionary at Astrachan, and printed in that city. The translations are in what is termed the plain Turkish idiom.

At the late annual meeting of the Pittsburgh Tract Society, at which Rev. Mr. Eastman was present, it was resolved to establish auxiliaries in eight neighbouring counties, and to raise $500 for this purpose.

Rev. William Torrey writes from Buenos-Ayres, that the field of labour in respect to tract circulation in that vicinity, "knows no other limit than what arises from want of tracts, or want of hands to circulate them."

A lady has become responsible for another fiftieth part of the $50,000 fund, for the Union Theological Seminary.

HOME MISSIONS.

It is an interesting fact, that the Western Agency and the Western Domestic Missionary Society, embracing the western districts of the state of New-York, employ together more than one hundred missionaries, in aid of a still greater number of feeble congregations, which, without this assistance, would for a time at least have remained destitute of the ordinances of the gospel. All this we suppose has been accomplished at an average expense of not more than $100 annually to each congregation, exclusive of agencies. This branch of effort, therefore, is at once beneficial and economical.

The following letter is copied from the Home Missionary, an interesting monthly pamphlet, issued by the American society bearing the same name:—

From Rev. A. S. Wells, New-Albany, Floyd Co. Indiana, Nov. 18, 1828, to the Cor. Secretary.

[Our readers will recollect, that Mr. Wells arrived at New-Albany in May last, under the patronage of this Society. (See Home Missionary, No. 6, page 97.) The following extract exhibits additional evidence that God owns and blesses his labours.]

Since my last report, dated Sept. 5th, I have employed my time principally in this town and county. By the grace of God, the plan which I have pursued, has been thus far crowned with success. At our last communion season, we received 14 additional members; 13 of whom were admitted upon an examination of their christian experience, and one by letter—making in all, 34 that have united with us since my arrival. There are several who have indulged hopes since that communion, or are now anxious; but the work does not advance with the same majestic power as formerly. This may be owing, in part, to my absence from the place, more or less, for a month or six weeks past, to attend the Presbytery and Synod, and to visit and supply the destitute families in the country with a copy of the holy scriptures. We trust, however, the work has not yet ceased, and will not until many more are secured in the ark of safety. The converts appear well, and, judging from their conduct, they seem to think a public profession of religion but *one* of the many duties which they owe to God, and feel that they are bound to profess Christ in their closets, families, and daily intercourse with the world. There is also, apparently, perfect unanimity of feeling and concert of action among the members of the church; and the exertions both of the church and society, are characterised by a zeal and liberality highly commendable. Our Female Bible Society will soon complete the work of supplying every destitute family in the county with the word of God. Yet, in point of numbers, they are weak. The Society has not more than 25 members; and none are rich.

Our Bible Class continues, and the Sabbath School is flourishing. The teachers and managers have resolved to continue it through the winter, and furnish it with a suitable library. The Monthly Concert is well attended, and a collection taken up for the benefit of foreign missions.

The effects of this revival are happily displayed also, in the liberality of the members of the church and society, in raising funds both for the permanent support of the gospel among them, aud for a handsome brick church, which they intend to erect in the next spring and summer. According to their means, they have given willingly and liberally to these objects, and both will be undoubtedly attained. They have made out a call for me to settle with them as their stated pastor, and the finger of Providence points so directly to this place, as my field of labour, that I could not, if I had a disposition, refuse to comply with their request. In the midst of these efforts, the cause of home missions is not forgotten or neglected. A handsome collection was taken up and forwarded to the Indiana Auxiliary Society at their meeting in Vincennes; a pledge, we trust, of further and larger offerings to this good cause. I think, dear sir, when you see, from this brief account, what the Lord has done, and is still doing for us in this place, you must unite with me in gratitude and praise to God, for his blessing upon your Society in sending help to this feeble church. The good that has already been done, is incalculable; but this is but little in comparison with what may reasonably be expected from the influence of this church hereafter. Situated in a town which is first in population and commercial advantages, in the state, the permanent establishment and support of the gospel here is of the greatest importance; and the moral and religious influence which ought to be and we trust will be exerted here, will be extensively felt. And, from the success of your Society in locating missionaries in this state, it is to be hoped that the Executive Committee will be disposed to direct the steps of many more speedily among us. Eight or ten more might be immediately located under the most flattering prospects; and there never has been a time when men of the proper qualifications were more needed, or could settle in this state under better auspices. Two of my dear class-mates have lately arrived, and their coming has caused great joy in the churches; but they are lost, like a drop of rain in a desert, when they settle down in this immense moral wilderness. Could we have one missionary for a space of country equal in extent to the bounds of large Presbyteries in the state of New-York, we should think our wants, in a good degree, supplied; but the sight of a brother in the ministry, in this country, is rarely to be obtained without a ride of 30 or 50 miles. Fear not, then, I intreat you, to send us help.

Missionaries.—The number of missionaries appointed under the patronage of the Board of Missions of the General Assembly, since May last, is 53, whose destinations are, 6 to the state of New-York, 13 to Pennsylvania, 7 to Ohio, 5 to Indiana, 3 to Missouri, 1 to Arkansas territory, 1 to the territory of Michigan, 1 to Tennessee, 3 to Kentucky, 4 to North-Carolina, 2 to Florida, and 4 to other places.

The board have formed a plan for rendering each church session an auxiliary Missionary Society, which appears practicable, and which, if put in execution, will bring in the necessary funds in a noiseless way, and without expense.

Home Missionary Society.—We are happily disappointed to find that the citizens of Rochester have given a larger amount to the funds of this Society than last year.—*Rochester Obs.*

REVIVALS.

Cheering tokens, as we learn, are witnessed at the present time in two of the western villages of this state. Are there none still nearer to us that might be discovered by the eye of faith? none that should serve to remind Christians of their criminal sloth and unbelief?

Rutland, Jefferson Co.—Attached to a letter from this place containing the names of a number of subscribers to the Recorder, is the following important paragraph:—

"The state of religion in this place, has been, for some time past, more than commonly interesting. Darkness, gross darkness, had covered the people for years, until early in the summer past, when the Lord appeared to build up Zion.

The work has gradually progressed, amidst unwearied reproach and opposition from the wicked. Stout-hearted sinners have been made to bow, and made willing to acknowledge their sinfulness and wretchedness, and to flee to the Lamb of God. Fifty or sixty, probably, are now indulging the hope that they have passed from death to life. We are in hopes the work will not cease, and we hope that those who love the souls of men, will pray that it may not.—Something more particular perhaps may be given at a future time."

Sandwich Islands.—Our readers will recollect, that we noticed last week the existence of a revival at Kailua. By an extract of a letter from Mr. Chamberlain, found in the previous columns, it will be seen that the work is not confined to a single station. What wonders hath God wrought!

American Revivals.—The London Evangelical Magazine for October contains a valuable communication from the Rev. Henry Forster Burder, in which the following questions are discussed:—

1. What estimate are we authorised to form of the general character and result of those religious awakenings in the American churches, which have usually been termed "Revivals of Religion?"

2. Have we any reason to hope for similar revivals among ourselves? This (he says) may be resolved into another form of inquiry. Are they to be traced entirely to the exercise of divine sovereignty, unconnected with the employment of any means by human agency? or have they been usually preceded and accompanied by any peculiar efforts on the part of ministers and churches?

He answers these inquiries in a lucid and satisfactory manner. In the answer to the second, he shows, that revivals in America have been preceded by unusual desires and the use of appropriate means, although the sovereignty of God has often been remarkably displayed. Among these means, the following are specified:—

1. Fervent prayer—pleading, in the exercise of a simple and steadfast faith, the explicit and absolute promise, that God will "give his Spirit to them that ask him."

2. A strain of preaching, in which the great truths of the gospel are exhibited with simplicity and fulness of statement, with penetrating discrimination, as to the different classes and characters of the hearers, and with the most pointed and pungent appeals to the conscience and to the heart.

3. Pastoral fidelity in private visits.

4. The course of instruction given to the young in bible classes.

It appears from a notice by the editors, that "a most able paper" on the same subject, had been received from the Rev. J. A. James, of Birmingham. "That two such distinguished writers (say they) should have had their minds simultaneously directed to the same topic, is, indeed, a happy omen in favour of revivals, which cannot fail to leave an impression on the public mind." In the same connexion, the following resolutions, which were passed by the ministers assembled at the missionary meeting in Birmingham, Sept. 11, will be read with interest:—

1. That after reading, with equal wonder and gratitude, the accounts of the extraordinary effusion of the Holy Spirit, which has been granted to many of the churches in the United States of America, we feel compelled to declare our conviction, that we much need such revivals in our British churches; and although there are some differences between our transatlantic fellow Christians, there seems no reason why more enlarged communications of divine influence than we have yet received, may not be expected, if they are sought in simplicity and godly sincerity.

2. We who are now present do hereby determine to give the subject of a revival of religion in our churches the deepest and most serious attention, and to invite the minds of our flocks to it without delay.

3. That it appears to this meeting exceedingly desirable, that a closer intercourse should take place between the British and American churches than has hitherto prevailed; and that it be recommended to our brethren in the metropolis, to consider the steps that should be taken, in order to the accomplishment of this object.—*Boston Rec.*

WESTERN RECORDER.

UTICA: *JANUARY* 6, 1829.

We commence a new volume to-day, on a finer sheet, enlarged by the addition of four columns, or one-fifth, to the former size. Thankful for the daily increase of patronage, we must still say to the many who are decided friends to this paper, that the enlargement having been made at considerable expense, without any change in the terms of publication, it will be necessary for them to use their exertions towards giving the paper a still wider circulation. Personal emolument is not the object of this request. When the small salary of the editor, and the necessary expenses of publication, at the lowest rates, can be defrayed, then the net proceeds will of course be appropriated according to our original proposal.

The recapitulation of the events of the past year is unavoidably deferred a week or two, till we can find more leisure.

Special Effort in Behalf of the Tract Cause.—It gives us pleasure to be enabled to state more particularly than we did last week, the result of the special effort in this place, in behalf of this interesting branch of benevolence. There has been obtained by subscription and otherwise about $500. Nearly $200 of this was given as a donation, to aid the American Tract Society, in supplying the wants of the great valley of the Mississippi. The remainder was added to the funds of the Branch Society of Utica, in order that effective measures might speedily be adopted for extending its operations over the fifteen counties embraced within the bounds of the Western Sunday School Union. These counties contained, in 1825, a population of about 500,000 souls—a population considerably larger than that of either of the states of Connecticut, Maine, New Hampshire, or Vermont. Many towns in these counties, it is well known, are destitute of regular preaching; and large portions are still unsupplied in any adequate measure with the means of grace. In some towns, tracts have been partially circulated, while in others, very few, if any, of these messengers of mercy have been sent, to arouse the attention of dying men to a contemplation of their lost and perishing condition.

This consideration has pressed with great weight upon the minds of the Board of Managers of the Utica Society. They have felt that they could not discharge the obligation they owe to God, and the souls of men, without doing all in their power towards carrying into immediate effect a system of measures calculated to bring the energies of Christians in this western district, to bear upon this interesting subject. This feeling, we are glad to find, is largely participated in by the benevolent citizens of our village. Owing to the liberal subscription taken up for the express purpose, the Board have been induced to appoint a General Agent, whose time will be wholly devoted to the management of the concerns of the Utica Society. This measure the exigencies of the times seemed most clearly to demand; because the field to be occupied is large, and the amount of labour to be performed great; and while every other department of christian benevolence has led some one to watch over its concerns, the tract interest in this part of the country has been in a great measure overlooked.

We do most sincerely hope that our brethren in other places will heartily co-operate with the friends of Christ in Utica, in the noble work of supplying all the destitute around them with tracts, which eloquently enforce the great and glorious truths of the gospel. The work of tract distribution has many advantages to recommend it. It is cheap; it requires but little time, and it is a work in which all can engage. Old and young, rich and poor, male and female, all in short who love the Lord Jesus Christ and the souls of men, can unite in this "labour of love." It has been well said of tracts, that "they preach by day and at night, and they preach to parents and children; they preach short sermons and plain; they can be changed frequently, and at small expense; and they stop while the hearer is sleeping, or when he grows impatient, and begin again when he is ready to hear; and they can bear insults without repining, and favour without becoming vain. Contempt and scorn and poverty present to them no terrors. They rest as comfortably in the unthatched cabin as in citizens' palaces, and live as happily with the poor as with those who fare sumptuously. They go forth in the spirit of gospel preachers, to the broken hearted—to the lost—those wandering upon the mountains and in the wilderness—*they go to preach the gospel to the poor.*"

Let then no auxiliary or individual suppose that their work is accomplished, till all within their immediate neighbourhood have had tracts presented to them; till the rapidly increasing millions of the west have been supplied; till all our countrymen shall be made to feel their soul-saving influence. Christians should ever remember, that the work of supplying the destitute can be commenced without delay. Tracts to any amount can now be obtained at the Utica Tract Depository. And let them never forget that the gospel is a MESSAGE, which must be carried and tendered to men who perhaps care not for it, and who will not come after it. We do sincerely hope, that the business of supplying all the destitute with at least *two tracts*, will be immediately entered upon by Christians in this part of the country, in the spirit of faith, and prayer, and zeal, and love. We have no doubt, should this be done, but all would experience the truth of that blessed promise—"Cast thy bread upon the waters, for thou shalt find it after many days."

Sabbath Memorials.—Most of our readers are aware, that the subject of memorialising the present Congress, in behalf of the discontinuance of the Sabbath mails throughout the Union, is beginning to excite a very lively interest in many parts of the country. The voice of the people on this occasion will be loud; and, if we mistake not, it will command unusual attention. The Maine Christian Mirror, the Connecticut Observer, the Boston Recorder, the Vermont Chronicle, the New-Hampshire Observer, the New-York Observer, the Philadelphian, and various other prints, many of them political, are quite alive to the subject.

The New-York Observer states, that not far from two hundred persons in that city had volunteered their services in circulating the memorial; and that shortly after, there had been obtained not less than 6000 signatures.

The memorial circulating in Boston, Albany, and various other places, has attached to it some of the principal names in New-England, such as Lieut. Gov. Winthrop, Hon. Samuel Hubbard, Hon. Wm. Reed, Dr. J. C. Warren, Chief Justice Parker, Judge Ward, Colonel Thorndike, William Parsons, Joseph Head, T. H. Perkins, Judge Prescott, A. Lawrence, Jonathan Philips, &c. &c."

At a numerous and respectable meeting in Philadelphia, several spirited resolutions were passed, and addresses given in behalf of the object; and committees were appointed to promote the circulation of the memorial throughout the city and the state. The principal cities in the Union, we believe, have followed the same example. So have many of the larger villages, towns and parishes in New-England, and in some parts of our own state. The Rochester Observer remarks as follows:—

"As the principal object of the friends of the Pioneer, from the beginning, has been to prevent the running of stages and the transportation of the mail on the Sabbath; for the purpose of obtaining an expression of the wishes of business men on this point, petitions have been forwarded to the friends of the Sabbath, in this section of country, for their signatures, to induce the Postmaster-General to make the present contracts for the transportation of the mail six days in the week. The P. M. General has reserved to himself this right in the contracts *recently given*, and is waiting for the expression of public sentiment, as we are informed, to be obtained through petitions and public meetings, to decide in the case."

What has the county of Oneida done on this subject? Nothing, we believe, or next to nothing. Is this right? Or is the Sabbath cause among us to be abandoned?

Demand for Ministers.—The following statement must be truly distressing to all those who fix their eyes upon the signs of the times. Who after reading it, can help acknowledging that there is a most pressing demand for the increase of faithful ministers?

"It appears from the Quarterly Journal of the American Education Society, that the number of deaths of ministers of the presbyterian church in the United States, registered July, 1828, was 121. Add to this number, that of those who leave their pulpit labours owing to ill health, and those who hold on with broken constitutions. And view these *signs of destitution* in connexion with the insufficient annual supply of only 200 ministers from all the theological seminaries and public theological schools of our country; the pressing need of 912 ministers, to give each of our congregations the entire services of a pastor; the demand of an additional 400 ministers by the annual increase of population. To these facts, add the call of towns, districts and regions, at home and abroad, completely destitute; and we have presented to us a painful result. The demand is for 1312 labourers: 200 only are sent, and 121 of them must supply the vacancies by death. We are ready to cry out, why this mortality in the little army of Gideon, and how can it be prevented?"

Every one who leaves the ministry at such a time as this, should see to it that he has sufficient reasons for so doing—reasons which will stand in the final day, when the "secrets of all hearts shall be revealed." That such reasons *may sometimes* exist, is certainly true. How often, is more than we can tell.

Circulation of Religious Intelligence.—The Rochester Observer says, in relation to this subject—

"Strange as it may appear, even in this age of light, when so much is doing for the cause of the Redeemer, and so many events are transpiring of deep interest to the Christian, not more than one-fourth of the families of professors of religion in our land take any one of the great number of the publications devoted to the dissemination of religious information, which weekly or monthly issue from the press."

If this be a correct statement—and we presume it is—every one must see that special exertions are required in behalf of the subject.—Every true disciple of Christ, who prays "thy kingdom come," ought to be furnished with the means of ascertaining what special duties are required of him in relation to his prayer, as well as in what manner the God who heareth prayer is even now answering this petition of his people, who are still "so slow of heart to believe all that the prophets have spoken" concerning the welfare of Zion.

A striking Fact.—Mr. Gulick, of the Sandwich Islands, says—

"An instance of a person professing to seek an interest in Christ, and not worshipping God in his family, is unknown to the missionaries, if it exists on the islands."

Will not these heathen rise up in judgment against many a family of *nominal* Christians in a land of gospel privileges?

A Word in Season.—A clerical correspondent says to us, in a private letter—"Ask the busy thriving professors of the wealthy village of ——, who cannot find time for reflection and prayer, whether it is not evident that they have become lovers of the world. Then say to them, "*If any man love the world, the love of the Father is not in him.*"

The season has arrived when the poor of this village begin to suffer from the inclemency of the weather. A single family, the circumstances of which came to our knowledge, may serve as a sample of many others. During two of the coldest days last week, this family were destitute of fuel. While the father was sick—perhaps also intemperate—the mother left the children in the cold, to go out begging money (as it seems for the first time in her life) by the sixpence and shilling, to buy her a load of wood, which might last till the Sabbath was over. Utica has not generally been wanting in liberality. Ought not a committee to be immediately appointed to look into the circumstances of the poor?

Possibly the remarks of "HUR," to-day, may be thought too severe. But are they not abundantly true? If so, it is high time to "raise a note of warning." After all, he has but glanced at the subject, as if to open a train of salutary reflection. We hope the train will be pursued.

The remarks of "EZEKIEL" seem rather pungent. Those which follow, copied from the New-York Observer, are still more so. The subject, however, is too momentous to admit of compliments. Plain dealing is just the thing required.

It seems by the following notice, that the Sabbath School Tract Premium has at length been awarded:—

Premium Tract.—The premium of $50, for a tract on Sabbath Schools, addressed to ministers of the gospel, has been awarded to an unknown writer, who used the signature "Owen," by the committee of the New-Jersey S. S. Union. Upwards of thirty tracts were received, several of which were judged to be well worthy of publication, and two to have peculiar merit.

Rochester Observer.—Mr. Elisha Loomis, the present publisher of this paper, has become joint editor. Mr. L., from having once resided at the Sandwich islands, will possess some peculiar advantages.

Anti-Universalist.—This publication is about to be removed from Providence to Boston.

The grand jury of Oswego county, at a recent session, made a donation of two dollars to the Oswego Bible Society.

The thermometer stood 12 degrees below zero, in this village, on Saturday morning last: At noon it was 4 below. On Sunday and Monday mornings, it was 8 below zero.

The Subscribers of the Western Recorder in the northern counties, are informed that one of our agents, Mr. A. P. CUMMINGS, is now on a tour through those counties, to receive payments and subscriptions.

Several communications are on hand, among which is "VOX PEREGRINANTIS," which will appear next week.

NOTICE.—Messrs. MILTON BRAYTON and J. D. WESTON, will receive donations towards defraying the expenses of the Agent lately appointed for the Utica Tract Society.

POLITICAL.

FOREIGN.

Greece.—By a dispatch from the French commander in chief in Greece, it appears that that country is at length free. All the fortresses have been surrendered to the *French*. 26,000 Musselmans have been compelled to quit the country.

It is said that the chiefs are very desirous of establishing free schools.

DOMESTIC.

Congress.—No important business has yet been transacted in Congress. On the 24th ult. both houses adjourned until the preceding Monday, for the purpose of keeping the Christmas holidays. "We do not know (says the National Intelligencer) that any time is to be lost to Congress by this arrangement. We believe, indeed, the contrary. But it is the first instance of such a recess within our recollection."

Inauguration of the Governor, &c.—On Thursday last, the oath of office was administered to the Governor and Lieut. Governor elect, by the Secretary of State. A salute of thirty-three guns was fired on the occasion, one for each thousand plurality of votes received by Mr. Van Buren.

His Excellency has reappointed Nicholas F. Beck, adjutant-general. He has also appointed S. DeWitt Bloodgood and J. L. Rathbone, of Albany, and James A. Hamilton, of New-York, aids-de-camp; and John Van Buren (his son) private secretary.

State Legislature.—The Legislature of the state of New-York commences its annual session this day.

Naval Exploit.—The New-York Journal of Commerce publishes the information, that the brig Gold Hunter, just arrived at New-Haven from St. Barts, brings the news of the capture by the sloop of war Erie, of the Buenos-Ayrean privateer Federal, which plundered the brig Nymph, of Boston. The Federal was lying in the harbour of St. Barts. Whether Capt. Turner chased her in, we are not informed; but he demanded her of the government as a piratical vessel. The demand was refused. He then took a position off the place, saying that he would lie there till the copper dropped from his vessel, before she should escape. He, however, watched his opportunity, and running into the harbour under cover of the night, he succeeded in cutting her loose in spite of a brisk cannonade from the fort. Most of her officers, it is said, were on shore at the time. Such as were not, he made prisoners; and he is now on his way, it is said, to the United States with his prize. The government of St. Barts, it is reported, has despatched a remonstrance to Washington against the proceedings as a violation of neutrality.

The Erie sailed from New-York in November, with Mr. Harrison, minister to Colombia, who was probably on board at the time of the capture of the privateer. The following additional particulars are from the New-York Mercantile Advertiser:—

"The brig Marshall, which arrived here last evening, left St. Barts on the 7th inst. The captain reports that a British brig of war chased the Federal into the harbour on the 4th, and demanded her of the government, who refused to give her up. A like demand from the American consul, on the ground that she had been detected in plundering several American vessels, was also refused. The Erie being then in port, slipped her cables on the night of the 6th, cut off the schooner from her moorings, put a prize crew on board, and ordered her for this port, as the captain understood. The first lieutenant, the sailing-master, and a great part of the crew, escaped to the shore. It was reported that the captain was taken prisoner. Two or three shot were fired from the fort at the schooner as she was going out, to bring her to, without effect."

Measures.—The revised law of this state, on the subject of weights and measures, has made a material alteration in the standard of measures. The old wine measure is abolished; the gallon is to be uniform for measuring articles of every description—eight of which are to be contained in a bushel. This will increase the present wine gallon about one fifth; and the smaller measures will of course be increased in proportion. The law has produced considerable excitement in Albany and New-York. In the latter city meetings have been held to consider the subject, and an effort will probably be made to procure its repeal.

A writer in the New-York American, in reference to this question, says—"By the constitution of the United States, the power to "*fix the standard of weights and measures,*" is expressly granted to Congress, and so a statute of a state to fix them is *nugatory*, and no one is bound to obey it. Whence a statute on the subject has been found among ours, may be easily explained. The statutes of the colony continued to be the law of the state, the revolution notwithstanding; and there being one among them fixing the standard of weights and measures, it hence was among the statutes as revised by Jones and Varick, prior to the constitution, and inadvertantly continued and taken into subsequent revisions. Congress hold their powers in trust for the community, and are never, either from non-exercise of them, or from any other cause, *adjudged* to have *abandoned* them."

U. S. Army.—From the report of the commander in chief, Gen. Macomb, the whole strength of the United States army appears to be 5,429 officers and men—viz. 1 major general, 2 brigadier generals, 1 adjutant general, 2 inspector generals, 4 quarter masters, 1 commissary general of subsistence, 1 surgeon general, 8 surgeons, 45 assistant surgeons, 1 paymaster general, 14 paymasters, 1 commissary general of purchases, 2 military storekeepers, 1 assistant engineer, 11 colonels, 12 lieutenant colonels, 19 majors, 120 captains, 148 first lieutenants, 148 second lieutenants, 4,989 non-commissioned officers, musicians, artificers and privates.

South-Carolina.—The tariff discussion has come to a head in the legislature of this state. The following is the result of their proceedings by a vote of 96 to 207:—

"*Resolved*, That it is expedient to make our solemn protest against the unconstitutional and oppressive operation of the system of protecting duties; also, to have such protest against the said system entered on the journals of the senate of the United States, and to make a public exposition of our wrongs, and of the remedies within our power, to be communicated to our sister states, with a request that they will co-operate with this state in procuring a repeal of the tariffs for protection, and an abandonment of the principle; and if they be not repealed, to co-operate with us in such measures as may be necessary for arresting the evil."

Canal Trade.—The following statement has been furnished to the editors of the Albany Daily Advertiser, by the canal collector of that city:—

During the year 1828, there were conveyed on the canals to the city of Albany—

36,802,944	ft.	boards, plank and scantling,
18,161	M.	shingles,
50,592	feet	timber,
22,615	cords	wood for fuel.

Besides various articles upon which toll is charged per ton, amounting in the aggregate to ninety-three thousand one hundred tons, consisting in part of the following articles:—

286,432	bushels	wheat,
165,848	do	barley,
41,641	do	corn, rye and oats,
9,651	do	peas and beans,
270,836	bbls.	flour,
40,258	do	beef and pork,
33,764	do	whiskey,
17,365	do	lime and cement,
13,427	do	ashes,
27,786	bushels	coarse salt,
4,256	hhds.	whiskey,
9,648	boxes	glass.

The quantity of merchandise and household furniture transported on the canals from the city of Albany, was thirty-two thousand five hundred and six tons. The number of canal-boats that arrived at and departed from Albany, during the year 1828, was *fourteen thousand four hundred and seventy-eight*, and the amount of toll paid at this office, one hundred and sixty-four thousand two hundred and forty-eight dollars.

Picture of Columbus.—In the year 1774, Mrs. Farmar, of New-York, addressed a letter to Lt. Gov. Cortland, offering to the province of New-York, a picture of Columbus, which had been copied in the year 1592, from an original painting, & which had been in the possession of her family 150 years. The present was accepted, and a resolution of thanks entered on the journals of the council. For many years, the picture had been lost sight of, and that it was ever in existence had nearly passed from the memory of man. Lately, search and inquiry were made for it, and it was discovered in a dark corner of one of the rooms of the city-hall in New-York. It is satisfactorily identified as the one presented by Mrs. Farmar, from having her name written on the back with chalk, as well as the date of its origin, "1592."

This picture is without much doubt, a correct likeness of the great navigator, and probably the only one extant. Washington Irving, in his researches in Spain, it is said, could find none to be depended on, as a true representation of the original. We believe there is one in the Governor's room, in the New-York city-hall, found in a convent in Spain, which was supposed to be a correct likeness.

This painting, which is evidently the production of one of the first masters of that age, is now suspended in the senate chamber, in the capitol, in this city.—*Albany D. Adv.*

Canada Letters.—The Postmaster-General of the United States and the corresponding officer of British North-America, have made a very salutary arrangement for the transmission of letters, papers, &c. coming from or going to the Canadas, through the post-offices at this place and Prescott. Letters, &c. have heretofore been lodged in frontier offices, unless the postage accruing in either territory had been paid. Such postage will be mutually refunded by the respective departments, and no delay will occur where postage is charged.—*Ogdensburgh Gaz.*

New-State Prison.—We indulge in the general gratification of our citizens, in announcing the completion of the state-prison, located on the Hudson river, in the vicinity of this place, under the direction and superintendence of commissioners appointed by the state. This massive edifice is built of white marble, of which there is an inexhautible quarry on the spot, and stands parallel with the river, presenting to the beholder a structure of 482 feet in length, by 44 in width, inclosing four stories of double tiers of cells, amounting to 800 in number. This prison was commenced early in the summer of 1825, and has been completed in little more than three years.—*Westchester Herald.*

The Morgan Trials.—The Buffalo Patriot of the 25th ult. says—"The court of oyer and terminer for Niagara county held its session at Lockport last week. We understand from there, that Mr. Moseley, the commissioner, attended with a view of bringing to trial the indictments heretofore found against King, Whitney, Byron and others, for the abduction of Wm. Morgan, but that the defendants severally *swore off* the trials, on the ground of absence of material witnesses. The witnesses named as important, were David Morrison, of Buffalo, and Lieut. Morris and Russell, of the U. States army; and the proof sought to be obtained from them, we are informed, related merely to the religious opinions of Edward Giddins.

Burning Records.—The Arkansas Gazette states, that the clerk's office in Miller county, was destroyed by fire on the 5th ult.; no doubt, it is said, the work of an incendary. All the records and papers belonging to the office since the organisation of the county, together with the papers belonging to the post-office, which was kept in the same building, were destroyed.

Premature Death.—We understand that a young lady in an adjoining town, of very respectable connexions, and the pride of the circle in which she moved, a few days since came to her end in an extraordinary manner. No signs of a disturbed imagination, or a determined purpose to hasten her exit, were discovered; but in the silence of the night, when the family were at rest, she, unperceived, arose from her bed, left the house, and threw herself into a neighbouring pond. If search was made for her during the night, it proved fruitless; in the morning her body was found at the very place where, it is supposed, she breathed her last. No cause is assigned for this lamented and fatal act; but it is hinted to have been the sad impulse of disappointed affection.—*Boston Traveller.*

Temperance.—It is stated in the Utica Sentinel & Gazette, that during the last season the bar receipts of the Utica and Schenectady packet-boat Company, have been about *one fourth less* than they were the previous season, although the increase in the number of passengers transported in them has been nearly *one sixth more.*

It is said that 20,000 loads of wood have already been transported on the Delaware and Hudson canal, principally to the New-York market, where, in consequence, the price has been reduced 25 cents a load; good hickory having been sold, last week, for $2 50.

At the late term of the city court, in Cincinnati, Ohio, there were three convictions for selling lottery tickets, contrary to the provisions of the statutes, in each of which a fine of two hundred dollars was inflicted upon the offenders.

A bill has been reported to the Senate of Kentucky, and ordered to a third reading, by a majority of 30 to 8, prohibiting the importation of slaves into that state, for sale, after the 1st day of June next.

A large meeting was held in Philadelphia on the 4th inst. at which six "eloquent and excellent addresses" were delivered, and resolutions adopted in favour of *temperance.*

ONEIDA ACADEMY.

A meeting of the Trustees and Stockholders of Oneida Academy will be held in the session room of the first Presbyterian Church in Utica, on Tuesday the 10th inst. at 2 o'clock, P. M. for the purpose of considering the expediency of applying to the Legislature the ensuing session, for an act of incorporation, and attending to such other business as the interests of the institution require. A punctual attendance is requested. A. SEWARD, *Sec'ry.*

January 5, 1829.

DEATHS.

In Augusta, on the 29th ult. Mrs. *Julia Ann Hull*, wife of Rev. Leverett Hull, aged 26. She was a native of Salisbury, Con. Some notice of her life and character may be expected hereafter.

At Little-Rock, on the 22d November, Gen. *George Izard*, Governor of the territory of Arkansas, after an illness of about a month, which proceeded from an attack of the gout.

In Newport, Ken. Dr. *Thomas Hinde*, aged 92. He was a surgeon in Wolfe's army, in 1756.

In Mendon, Monroe co. on the 26th ult. Elder *P. P. Roots*, well known in the western section of this state, for his early and indefatigable labours as a missionary, and a faithful minister of the gospel.

In Ballston-Spa, on the 26th ult. Elder *Elias Lee*, aged 62.

In Albany, on the 23th ult. Mrs. *Adden Chrystie*, wife of Rev. James Chrystie, aged 44.

In Hudson, Capt. *David Van Ness*, a patriot of the revolution, aged 80.

In Clermont, Columbia co. on the 20th ult. Dr. *William Wilson*, formerly President of the Medical Society of the state of New-York, aged 72.

At the house of his father in East-Ridge, Wayne co. on the 11th ult. Mr. *Ebenezer G. Stone*, son of Rev. William Stone, and brother of one of the editors of the New-York Commercial Advertiser, aged 26.

WIGS & TOP-PIECES.

JAMES INGOLS has received a supply of Gentlemen's WIGS and TOP-PIECES.
Utica, Jan. 6, 1829. 1w

HISTORY OF NEW-YORK.

JUST received, and for sale by HASTINGS & TRACY—A History of the State of New-York, for the use of Young Persons and Schools; containing a summary of the natural geography of the state, with a concise history of the country embraced in its present limits, from its discovery to the present day; together with its constitution, &c. By F. S. Eastman. *Jan.* 5, 1829.

SALT.

A QUANTITY of SALT, just received and for sale, wholesale or retail, at wholesale prices.
J. BROWN, 122, Genesee st. near the Canal.
Dec. 29, 1828.

TIN & SHEET-IRON WARE,

STOVES & STOVE-PIPE.—Manufactured & kept constantly for sale, by J. BROWN, 122, Genesee st. near the Canal.
Dec. 30, 1828.

MOODY'S PATENT PORTABLE OVEN.

THIS highly useful article is made and sold by the Subscriber, who has become proprietor of the patent for all the middle and eastern part of this state. He will sell county rights to any who may wish to purchase.
Utica, Dec. 30, 1828. J. BROWN.

FOR SALE.

THE following valuable Property, situated in the town of Augusta, Oneida county, is offered for sale, to wit:—

One FARM, containing 190 acres of excellent land, with a good Dwelling-House, Barn, Sheds, &c. A part of said Farm being lot No. 49. of the New-Stockbridge tract; the remainder is now occupied by John M'Pherson.

Also, another Farm, containing 52 acres, lately owned and occupied by John Potter, deceased.

Also, the Subscriber's MALT-HOUSE and BREWERY, in said town, capable of malting and brewing 1000 barrels of Ale annually, and now in successful operation. This Brewery is situated where large quantities of Barley and Hops are raised.

Possession of the above property given the ensuing spring, and the titles indisputable.

For further particulars, inquire of the Subscriber, in the above town. JOHN J. KNOX.
Augusta, Dec. 18, 1828. 52

NO. 68.—WHOLESALE & RETAIL.

NEW & CHEAP GOODS.—COOPER & ELLIS have just received an extensive assortment of French, India, English and American Dry Goods, comprising:—

Cashmere and Merino long and square Shawls,
Plain and fig'd black & coloured Silks, of all descriptions: Silk and Tabby Velvets.
Black Lace Veils, and all kinds of Lace Goods.
Plaids and Camblets, Satinetts, Flannels, Baizes, Broadcloths and Cassimeres: Together with all other articles suitable for the season, which they will sell at very low prices. *Utica, Dec.* 16, 1828. 4w51

MORE LUPIN & SON'S MERINO SHAWLS.

THE Subscribers having made unparalleled sales of this article, owing to the very small advance asked on them, have been induced to order through their agent in New-York, an additional supply, and have this day received, white, scarlet and black, long and square ones, of very superior quality, which they offer at former prices. SHEARMAN & THOMSON.
Utica, Dec. 9, 1828. 6w50

NEW AND OLD—CHEAP.

HEAVY black India Satins, Satin Levantines, of various colours, Gros de Berlin, Gros de Naples, Plushes, Plumes, English Thread Laces, Bobinet Veils, in abundance, and many other articles, have *just* been received by the Subscribers; who have—

Also, of their fall purchases, most articles in the Dry Goods line, which they not only *offer*, but which they will *sell* CHEAP. SHEARMAN & THOMSON.
Utica, Dec. 9, 1828. 6w50

SUGARS & MOLASSES.

10 hhds. N. O. and St. Croix Sugars,
30 boxes Lump Do.
30 hhds. Molasses,
Just received and for sale, by PARKER & HASTINGS, No. 90, Genesee street.
Utica, Dec. 9, 1828.

FRESH TEAS & TOBACCO.

80 chests fresh Hyson-skin, Young Hyson, Old Hyson, Souchong and Bohea } TEAS
60 kegs Plug Tobacco,
For sale, by PARKER & HASTINGS, No. 90, Genesee street.
Utica, Dec. 9, 1828.

FISH.

75 quintals Codfish—20 bbls. Mackarel,
100 boxes smoked Herring,
For sale, by PARKER & HASTINGS.
Utica, Dec. 9, 1828. 50

ITALIAN PILES OINTMENT.

A CONSTANT supply kept at A. HITCHCOCK'S Green Store, No. 83, Genesee street, Utica.

Also, a general assortment of DRUGS and MEDICINE, Dye-Woods, Dye-Stuffs, Oils, Paints and Groceries. *Dec.* 23, 1828. 52

CHEMICAL EMBROCATION,

OR, LIQUID OPODELDOC.—For Rheumatism, Bruises, Sprains, &c. &c.; an article superior to any ever before offered to the public, for sale by WARNER & HARVEY.
Utica, Dec. [illegible], 1828. 52w6

POETRY AND MUSIC.

From the Visitor & Telegraph.

THE CORPSE.

Rest in thy winding sheet, pale sleeper, rest!
Thine are the slumbers that the mirthful fear,
The wretched covet. E'en as a young bride, drest
With white shroud round thee, at this shrine, the bier,
Thou wait'st the marriage-feast, the bridal cheer,
If such there be, of death! Thy languid face,
Lit up by yon dim lamp-light, flickering near,
Wears an unearthly whiteness, and may grace
Too well, alas, his cold and withering embrace!

Dust unto dust returning! why should we
Still gaze upon thee; or on tiptoe tread,
Around thy couch, cold, cold, mortality?
Alas, no sound by earthly clarion spread,
May wake the dreamless slumbers of thy bed,
Thou pale departed! Wearied thought may keep,
Still keep her silent vigils o'er the dead,
And hope, and pray, and watch, and wail, and weep;
But thou, cold senseless clod, must still all senseless sleep.

I may not leave thee, though but dust thou art;
Still dost thou claim the tribute of my tears,
Friend of my childhood! Still my bleeding heart
Doth cling to thee, while yet one look appears,
Unchang'd by death, to tell of former years;
Though even now, a ray yon dim lamp shot
Full on thy ashy brow, awakes my fears,
Revealing looks, like dreams almost forgot,
Low whispering to the heart, "Away, we know you not!"

Oh death! unkinder still, in that thou dost
Make strangers *worse* than strangers, to the heart,
The lov'd when living, the ador'd when lost,
Ere yet on earth they wholly from us part!
Even so, all chang'd! the bitter tear drops start
While gazing on thee, mould of breathless clay:
Even so, all chang'd! not as thou wert, thou art,
Friend of my youth! the fingers of decay
Have swept each well known look, line, lineament, away!

Yet still beside thee, feeling that 'tis thee,
I press my lips to thine; alas, how chill!
All colourless and cold, that once to me,
Were warm and glowing; like the bubbling rill,
Pouring forth streams of sweetest sound, to fill
My heart with gladness! "O awake! awake!
I call upon thee!" Cold and silent still!
No trumpet-clang, nor thunder-peals that shake
The mighty mountains, shall thy deep slumbers break!

To-morrow's dawn—and in the gay meads lowing,
The herds shall be upon the river's side,
The bees upon the flowers, sweetly blowing,
The winds upon the waters far and wide,
The white-wing'd ships upon the rolling tide,
Glad voices on the hearth-stone and the hill,
And wild birds singing in their joy and pride;
But thou must be, dull, senseless clod, all chill,
Lonely and lowly, dreamless and voiceless still!

Like to the silent home of him that's gone
On a far journey, where no faggots glow
On the cold hearth-stone—chambers chill and lone,
Halls dark and desolate; above, below,
Portal and window clos'd; ah, who may know
When that far wanderer shall return to share
The welcome of his friends? Even so,
Art thou, pale dwelling of the spirit! Where,
And when wilt thou return, dim wanderer of the air?

But thou wilt come again: From yonder spheres,
Where the rapt spirits dwell, and sing, and soar,
In an eternal brightness; when the tears,
The toils of time, the cares of earth are o'er,
Forth shalt thou come, with myriads from that shore,
Cleaving the realms no mortal foot hath trod,
High over death and hell, now fear'd no more,
To claim and bear this cold and breathless clod,
Glorified, redeem'd, rekindled, back to God! C.

ORATORIOS.

Those who have thought our occasional remarks on the subject of oratorios too severe, are requested to read the following, as evidence that we have not been alone in our views and feelings. Even among the admirers of fine music, there are many who deprecate the existing abuses:—

"We had intended to write at length on the subject of oratorios, but for the present shall refrain, and refer our readers to the sentiments expressed on the subject by the late Rev. Legh Richmond, (himself an enthusiastic admirer of music), as given in to-day's *Port-Folio*. Were there no other reason, the following, we think, must be held conclusive by every simple hearted follower of the great Apostle. The Apostle said he would not eat meat while the world standeth, if, by that means, any of his brethren were to be offended, or made weak. But not only are weak brethren offended by the attendance of professing Christians on these extraordinary entertainments, but men of the soundest understanding, of profound scriptural knowledge, and mature christian experience; in short, men of all ranks and attainments in the church. And can these be offended, and guilt not be contracted? Can such exhibitions be condemned as injurious to men, and insulting to God, by a host of the most serious and best informed Christians in the land; and is it possible, that he who supports and enjoys them, can be said to "*abstain from all* APPEARANCE *of evil?*"—*London Record.*

"I can truly, and deliberately, and conscientiously, add to the testimony of my friend Pellatt, that I do consider the ordinary musical festivals, conducted as they are, amid a strange medley of wanton confusion, and most impure mixtures, as highly delusive, fascinating, and dangerous to youth. I consider the oratorio performances in churches, a solemn mockery of God, and forbidden by the clear principles of the gospel. The making the most sacred and solemn subjects which were ever revealed to men, even to the passion of Christ himself on the cross, a matter for the gay, critical, undevout recreation of individuals who avowedly assemble for any purpose but that of worship; and who, if they did, could hardly pretend it were very practicable in such company, and on such an occasion; I do, from my heart, believe them to be highly offensive to God. Play-house actors and singers (frequently persons of exceptionable character) are paid, supported, applauded, and almost idolised, in those exhibitions, and encouraged to persevere in their immoral and dangerous profession. Vice rides very triumphantly in such proceedings. * * * The spirit of the world, the pride of life, the lust of the eye, all enter into these public gaieties; and their false pretensions to partial sacredness, only render them more objectionable. If young people do not learn this lesson early, they will greatly suffer in all hope of their spirituality. The less they may now, in the infancy of their spiritual state, see and feel this, the more dangerous it is to yield to their ignorance and inexperience. What is morally and religiously wrong, can never become right through the error of youth. And it would be a strange departure from every moral and religious principle, to say—"I know an act to be wrong in itself; but my child has not grace enough to see as I do: Therefore, I may lawfully permit him to do what I know to be wrong." Would not this open the door to every species of error and sin?

"As to examples of good people—sin does not cease to be sin, because some good people unhappily fall into the snares which the great enemy of souls spreads for their delusion. It is, and it shall be for a lamentation, that good men sin so deplorably, and thereby countenance what eventually their principles condemn, and what they may some day have cause to regret."—*Legh Richmond.*

Cowper and Newton (John), and a multitude besides them are found to have entertained similar views and feelings. But shall the whole class of oratorios be at once banished from the rehearsals? This it is presumed will not be necessary. Let christian principle and christian feeling be carried into the schools of *sacred* music, and the proper style of management will readily suggest itself. Every one will see in this glass, the utter impropriety of singing "Messiah's Eulogy," merely for "Handel's sake." How such profanation ever found its way into the church is truly marvellous. Either let *exhibitions* of *sacred* music be rendered *truly devotional*, or let them be *abandoned*. Let the managers feel themselves accountable for the actual results.

LITERARY AND SCIENTIFIC.

Under this head we propose to notice some of the most important among the current publications, with such prominent facts of a literary and scientific nature, as come under observation in our various reading. Communications, also, to a limited extent, will be gratefully received. Yet, as we do not intend to devote much room to this object, we shall not be disposed to admit any thing which is of an unimportant character.

NEW PUBLICATIONS.

Two poems have been lately announced in England, "The Opening of the Sixth Seal, a Sacred Poem;" and, "Gastonbury Abbey, a Descriptive Poem."

The London papers announce the following works:—Memoirs of the Empress Josephine: Life in India, or the English at Calcutta: Nollekens, and his Times, by J. T. Smith: Sketches of Hungarian Life, by a Lady.

The Memoirs of Mr. Fisk, late missionary of Palestine, have been recently republished in England.

Henry's Letters to an Enquirer, are also in the London press, with enlarged memoirs of the author, by Rev. Thos. Lewis; revised and edited by Rev. J. P. Smith.

The Memoirs of Henry Martyn, are about to be published at Geneva, (Switzerland), in the French language.

Stewart's Journal at the Sandwich Islands, first published as original in this country, has now just issued from the New-York press, from the second London edition. Notes were added in London by the Missionary Ellis. The work has high literary as well as religious claims.

Orton's Life of Doddridge, a new edition, is advertised by the Boston booksellers.

A new edition of Edwards on the Will, is advertised for sale by Lincoln & Edmands, Boston.

Among the minor productions are noticed in New-York, from the London press—New "Annuals:" The Amulet: The Literary Souvenir: The Gem: The Forget-Me-Not: New-Year's Gift.

Concio ad Clerum: A sermon delivered in the Chapel of Yale College, September, 1828, by Nath. W. Taylor, New-Haven. This sermon, says the Spirit of the Pilgrims, gives a "satisfactory discussion of the natural and entire depravity of man, founded on Eph. ii, 3—"And we were by nature the children of wrath, even as others." The writer maintains substantially the Hopkinsian ground. "That sin or guilt pertains exclusively to voluntary action," he says, "is the true principle of orthodoxy." He believes in the salvation of infants, "through redemption of Christ."

MISCELLANEOUS.

From the Christian Watchman.

THE CHRISTIAN INDIAN GIRL.

It is delightful to trace the identity of the operations of the Spirit of God, as well in the untutored as in the civilised and educated, in that change which he effects in regeneration. The sameness to which we refer, is not that which respects the means of operation, but that which relates to the effect produced. All the converted are brought to an *unconditional* submission to God, and to a full surrender of their hearts to his service. Whatever falls short of this, falls below that religion which the gospel requires, and will not stand in the final day.

The Indian girl, a part of whose gracious exercises we here present from the Missionary Herald of the present month, was a member of the mission school at Mackinaw, and the account, in her own language, is given in a communication from Mr. Ferry, missionary at Mackinaw.

After stating the manner in which she was first awakened to see her ruined state as a sinner, by hearing the bible read and explained, and also how her convictions were from time to time, and by different means, revived and deepened, she proceeds to state the manner of her enlightening and deliverance of follows:—

"After a time, becoming more conscious of my state, and collected in mind, these were my feelings:—I have tried every way, and all in vain. I cannot help myself. Neither prayers nor anxiety do any good; they lead me to no relief. It is right, it is just in God to destroy me: I ought to perish. He may do what he pleases. If he sends me to hell, let him do it; and if he shows me mercy, well; let him do just as he wishes with me. Here, as in a moment, I had such a kind of *one*, or *whole* view of myself, and a willingness to be in God's hands, that I could lie no longer, and resolved to go in prayer and throw myself for the last time at the feet of the Saviour, and solemnly beg of him to do what he would with me. Just at this time Eliza [an Indian pious woman in the family, who, from the very filth of degradation, has become as we hope one of Christ's lambs] came and talked a good deal with me. She told me how easy it was to believe in the Saviour if I would; and after talking some time said, "We will pray together." Here I lost all my burden: I felt light; a feeling that I cannot describe. I had no thought that I loved Christ; but I was happy; was afraid to give indulgence to these feelings; for it would be dreadful, after all, it appeared to me, to go to hell with no feeling of distress about it! Rising from our knees, I was conscious of a smile on my countenance, which I designedly concealed with my handkerchief, lest Eliza should observe it. Leaving the room, Miss O. called me to her bed-room, to eat some supper prepared for me. I went, but could not eat. Miss O. and Miss C. urged me, and asked why I refused; to which I made no direct answer. When they saw that I either could or would not eat, they proposed uniting in prayer, in which they each led in succession. Here I was filled with that happiness which I hope to enjoy in heaven. I do not know but that my enjoyment was as great as it was possible for my soul to have, arising from a view of the love, the nearness, and glory of the Saviour. I seemed to see it, to feel it all, in a fulness of joy beyond expression. At the close of prayer my mind run on this hymn—"Alas, and did my Saviour bleed!" and without expressing the wish I had to hear this hymn sung, Miss C. in a few moments commenced singing it. The whole hymn possessed my soul in mingled joy, and wonder, and love, especially the last verses, so that I was here as much lost to myself in the bliss of joy, as I had been before in the anguish of despair. Perhaps, my countenance told my feelings; and Miss O. asked me if I could now love that Saviour. I answered, I hope I do. This was the first intimation I had dared to give of the peace of my soul. But my joy had swallowed up all fear, and I could not resist the answer. Now I had such a love for all around, as well as for the Saviour, that I could have folded them to my bosom. For two days following, night and day, there was no abatement to this happiness. I appeared to be in a new world; every thing led me to God. Not an object did I see but seemed to say, "How glorious and lovely is the great God."

From the Columbian Star.

CHRISTIAN CHARITY.

The Christian Review contains an article on *The Notions of Americans, by a travelling Bachelor.* They thus speak of religion among us:—

"There are of the Presbyterians nearly three thousand congregations in the United States; the Baptists have two thousand, and the Methodists about as many. It cannot be doubted, that the existence of such numerous bodies, supported and kept together by no other principle than that of religious union, and regard for religious instruction, speaks greatly in favour of the steady attention paid by their members to these objects. The following anecdote, also, gives a very favourable idea of the charity and forbearance which prevail among the various sects towards each other:—

"I remember to have held a conversation with an inn-keeper, who resided within a few yards of an edifice that was then in the course of erection as a place of public worship. I asked him the denomination of the people to whom it belonged. His answer was, "The Presbyterians." "And you are a Presbyterian, no doubt?" "No; I was baptised in the episcopal church, and I must say I like it best after all." "Ah, then you have nothing to do with the cost of building this house?" "I have paid my share." "But how is it that you pay for the support of a church to which you do not belong:" "I do as I please; and I please to help my neighbours, who will help me in some other way, if not in this. Besides, they are Christians as well as myself; and I mean to have a pew, and go and hear the parson, till I can hear one of my own church." "But you may be converted?" "Well," he said, smiling, "then I shall be a Presbyterian, and my wife and myself will be of the same mind. We are not afraid of looking truth in the face in America, let it come out of what pulpit it may."

From the Christian Mirror.

INDECISION.

"Almost thou persuadest me to be a Christian."

Such were the feelings of sinners eighteen hundred years ago. Agrippa was almost, and but almost, persuaded to be a Christian. And of how many may it now be said, they are almost persuaded to embrace Christ.—How many, like Agrippa, while they hear the ambassadors of Christ plead with God for them, and hold forth the offers of salvation, are convinced of the reasonableness of giving up their hearts to Christ; and yet are but almost persuaded to do it. They go away, and like Agrippa, continue to despise and reject the offers of mercy. How many are there who shed tears during a sermon, and yet live careless through the week! How many who appear for years almost persuaded to be Christians! They think to-day that they must, they will seek for mercy, and give up their sins. But they are but almost persuaded to do it, and will continue in the same old way, growing worse and worse, more and more hardened. How many may we find who have stifled or worn off serious impressions, and can now laugh at his former fears; and appear to have received seven other spirits more wicked than himself! How shall we account for all this? Alas, they have not fallen from grace; but were only almost persuaded to be Christians. It is to be feared too that some professors are but almost persuaded to be professors. Dear reader, is the character here delineated, your own? Are you but almost persuaded to embrace Christ? Then stop a moment, and clothe your feelings in language, and see if you are not shocked at it. Turn your feelings into a prayer, and see if you are not afraid to offer it. "O my Creator, Preserver, and the Giver of all good, I am almost persuaded to love thee, and go and dwell with thee after death in regions of bliss. I am almost persuaded to believe thy word, and renounce sin, and seek my soul's salvation. I am almost persuaded to be happy, but not altogether. I love sin too well." Are you not shocked at such a prayer?

ANTIPATHIES.

Zimmerman, in his curious Treatise on Physic, gives the following relation:—

"Happening to be in company with some English gentlemen, all of them men of distinction, the conversation fell upon antipathies. Many of the company denied their reality, and considered them as idle stories; but I assured them that they were truly a disease. A Mr. William Matthews, son to the governor of Barbadoes, was of my opinion, because he had an antipathy to spiders. The rest of the company laughed at him. I undertook to prove to them, that his antipathy was really an impression on his mind, resulting from the determination of a mechanical effect. Lord John Murray undertook to shape some black wax into the appearance of a spider, with a view to notice whether the antipathy would take place at the simple figure of the insect. He then withdrew, and soon after came in again with the wax in his hand, which he kept shut. Mr. Matthews, who in other respects was a very amiable and moderate man, immediately conceiving that his friend really had a spider in his hand, clapped his hand to his sword with extreme fury, and running back towards the partition, cried out most horribly. All the muscles of his face were swelled, his eyes rolled in their sockets, and his body was immovable. We were all exceedingly alarmed, and immediately ran to his assistance, took his sword from him, and assured him that what he had conceived to be a spider was nothing more than a piece of wax, which he might see upon the table. He remained some time in the spasmodic state; but at length he began gradually to recover, and to deplore the horrid passion from which he still suffered. His pulse was very strong and quick, and his whole body was covered with a cold sweat. After taking an anodyne draught, he resumed his usual tranquility."

MILLENNIAL EPOCHS.

In whatever light it may be considered, it is an undoubted fact, that every thousandth year of the duration of the world, is connected with some extraordinary alteration as to the state of the church, which I shall here briefly note:—

About

1000. Birth of Noah, and his preaching of righteousness.

2000. Birth of Abraham, from whose days to the days of Solomon, no temple was built for divine worship.

3000. Solomon builds his temple.

4000. The coming of our Saviour, Jesus Christ.

5000. Dissensions from the church of Rome, and the revival of true religion; for about this time, history informs us, the church of Rome did begin to persecute, and to use cruelty in general, against all who dared to withstand her doctrine, till the time of Berengarius, whom Pope Nicholas compelled to recant, by force, in the year 1509.

Another millennium is now drawing fast towards its close; what events it may bring in its train we know not.

IMMOLATION OF FEMALES.

Rev. Eustace Carey, who has recently returned to England from the East-Indies. has stated his conviction at a public meeting, that all the real obstacles to the abolition of the practice of burning widows existed at home. He did not mean to say those obstacles were to be found in the wishes of any parties, but in their misconception of the true state of the case. He had conversed with a Brahmin and Pundit on the subject, who, in reply to his observations, said, if the practice is so heinous, why not suppress it? They feared (Mr. C observed) to hurt their religious scruples. "What!" replied the Brahmin, "we pay compulsory taxes on the Brahminical (church) lands, and will it go nearer to our consciences to save our daughters from the flames?"

"A MORE EXCELLENT WAY."

How much better would it be, if, instead of censuring and bitterly inveighing against the ignorance, perverseness, and corruption of my neighbours, I exerted myself in good earnest, according to the duty of my station, and the talents which God has given me, to instruct and reform them. Perhaps many a one has long been waiting at the pool of Bethesda, for some friendly hand to help them in, and I pass by them with a stupid unconcern, and leave them groaning under their misery.

RELIGIOUS EDUCATION.

An education of which religion is not the basis, will only prepare the ground for the very worst seed; and it is well if it do not speedily produce a most rank crop of whatever is baleful to man and offensive to God. But a truly christian education is the best guarantee for the principles, the morals, and good conduct of the rising generation, amidst the dangers to which they are exposed.—*Ch. Observer.*

SCARCITY OF BIBLES.

When Archbishop Fitzraph sent three or four secular priests of his diocese of Armagh, into England, (A. D. 1357), to study divinity in Oxford, they were forced very soon to return, because they could not find there a bible to be sold.

Pellicanus hath informed us, that before the preaching of Luther, there was not one Greek Testament to be found in all Germany, though a man should offer to give for it its weight in gold.—*Jortin's Erasmus.*

SCREWING TO DEATH.

A late English paper says, "The fashion of *tight waists* has, for many years, been condemned by medical men, and for a time had been abandoned. The rage has now become greater than ever, and the physicians of the metropolis are reaping an ample harvest from the consequences. It is said that more deaths have occurred among the young females during the last few months, than have been known for many years—all attributable to the unnatural practice of screwing the lungs, liver, and other parts of the viscera, so as to prevent the possibility of digestion. Inflammation is the consequence, and death must follow."

FANATICISM.

A man who calls himself Christ, and who says he has come to judge the world, appeared in Guernsey county, in the state of Ohio, a few weeks ago; and strange as it may seem, has collected a band of deluded followers, who worship him as God. Some of his disciples are said to be very respectable people, and have neglected their business to follow after this fanatic.—*Nat. Gaz.*

CHOCTAWS.

When a Choctaw dies, his friends set up a number of poles around the grave, on which they hang hoops, wreaths, &c. for the spirit to ascend upon. Around these poles the survivors of the family gather each day, at sun-rise, noon, and sun-set, and there prostrating themselves, and uttering convulsive cries, they mourn for the deceased. This is continued during thirty or forty days; then all the neighbouring people assemble, the poles are pulled up, and the mourning is ended with feasting, drinking, and great disorder.

"The man who does not make the religious character of his children the supreme end of all his conduct towards them," says the Rev. J. A. James, "may profess to believe as a Christian, but certainly acts as an Atheist."

Happiness has been beautifully compared to the manna of the desert: "*He that gathered much had nothing over, and he that gathered little had no lack.*" Therefore, to diminish envy, let us consider not what others possess, but what they enjoy.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken B. & Grazing	do
Albany State Bank*	do	Protection & Lomb'd	do
Do. Mech. & Farm.	do	Jersey City	do
Do. Commercial	do	State, Trenton	do
Newburgh*	do	All others	1-2
Columbia, Hudson	do	*Pennsylvania.*	
Middle District	do	Philadelphia Banks	par
Orange County	do	Chester County	1-2
Catskill	do	Delaware County	do
Troy	do	Reading	3-4
Farmers', Troy*	do	York	1
Mohawk	do	Pittsburgh	do
Geneva	5-8	Gettysburgh	do
Utica	do	Chambersburgh	do
Utica Branch	do	Carlisle	do
Auburn	do	Lancaster	do
Ontario	do	Greensburgh	5
Central	do	Brownville	do
Chenango	do	Silver-Lake	25
Rochester	do	All others uncert. or broke.	
Newburgh Bran. Ithaca	do	*Maryland.*	
Jefferson County	do	Baltimore banks	1-2
Wash. & Warren,	1 1-2	Somerset & Wor.	broken
Niagara	broken	Snowhill	do
Plattsburgh	do	Princess Ann	do
Greene county	do	Cumberland	do
J. Barker's Exchange	do	All others	1 1-2 a 2
Maine.		*Dist. Columbia.*	
Bath	10	Bank of Columbia	25
Waterville	do	Alexandria Mer.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	1 a 1 1-2
Kennebec	do	*Virginia.*	
Passamaquoddy	do	All the Banks	5
Hallowell & Augusta	do	*North-Carolina.*	
All others	3-4	All the Banks	5
New-Hampshire.		*South-Carolina.*	
Cheshire Bank	3-4	Charleston Banks	3
Exeter	10	*Georgia.*	
All others	3-4	All the Banks	5
Vermont.		*Ohio.*	
Banks of this state	1-2	Chilicothe	5
Massachusetts.		Marietta	do
Berkshire bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mec.	do
All others	1-2	Lancaster	do
Connecticut.		St. Clairsville	do
Norwich Bank	par	Mount-Pleasant	do
Bridgeport	do	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	All others uncert. or broke.	
Thames	5-8	*Miscellaneous.*	
Windham County	do	New-Orleans Banks	5
All others	1-2	Nashville	broken
Rhode-Island.		Michigan	1
Banks of this state	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $2[illegible] and upwards, par.

AGENTS FOR THE WESTERN RECORDER.

Adams, P. D. Stone.
Antwerp, Dr. C. Preston.
Augusta, Gen. J. J. Knox, & W. H. Chandler, Esq.
Boonville, William Sippell.
Brownville, J. Ballard.
Canton, Asa Conkey.
Cape-Vincent, R. T. Lee.
Cazenovia, A. Kingsbury.
Champion, Rev. N. Dutton.
Cherry-Valley, A. Crafts.
Cicero, J. Cody, P. M.
Clinton, Dr. S. Hastings, Jr.
Constable, S. Wyman.
Constantia, Rev. C. Lewis.
DeKalb, G. Townsley.
Delphi, M. B. Slocum.
Detroit, E. P. Hastings.
Ellisburgh, Charles Avery.
Evans' Mills, C. W. Candee.
Exeter, Rev. Mr. Storrs.
Fairfield, A. Cummings.
Fall-Creek, Dr. N. Branch and Dea. A. Sears.
Fredonia, P. Wells.
Ft. Covington, J. Parkhurst.
Geneseo, Truman Hastings.
Geneva, Horace Hastings.
Governeur, H. D. Smith.
Guilford, Dea. S. Jewell.
Hamilton, Jason Olds.
Henderson, A. Atherton.
Hopkinton, A. Warner.
Lee, S. Mead.
Lima, Rev. J. Barnard.
Madrid, Rev. J. Hurlburt.
Mexico, W. Mitchell.
Morrisville, Pond & Knox.
New-Haven, C. R. Wells.
New-Lebanon Springs, A. Peabody.
Newark, J. C. Kanouse.
New-Stockbridge, Rev. L. Wilcox.
Norfolk, Erastus Hall.
Ogdensburgh, J. Seeley.
Onondaga Hollow, Rev. W. Thatcher.
Oswego, W. S. Maynard.
Oxbow, Rev. J. Sanford.
Paris, T. Simmons.
Palmyra, James Field.
PennYan, Ira Gould.
Potsdam, S. Raymond.
Richland, S. Meacham.
Rodman, H. G. Strong.
Rome, Norman Seymour.
Rutland, Amos Mallary.
Sacket's Harbor, G. Camp.
Salina, Hezekiah Barnes.
Smithville, R. Pearson.
Stephentown, Rev. A. E. Beach.
Stockholm, L. Pettibone.
Sullivan, Dr. J. Kennedy.
The Square, (Scipio), Benoni Smith.
Trenton, Dea. Younglove.
Troy, Dr. A. Robbins.
Urbana, Lem'l D. Hastings.
Vernon, J. Patten.
Vernon Centre, Starr Clark.
Verona, Rev. I. Brainard.
Volney, Rev. A. Caldwell.
Watertown, Silas Clark.
Western, G. Brayton, Esq.
Westford, Charles Maxon.
Westmoreland, Wm. Newcomb.
Whitesboro', Rev. J. Frost.
Wynant's Kill, A. Tracy.

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

CURE FOR THE RHEUMATISM.

GRILLEY'S Anti-Rheumatic Ointment.—Few there can be, who would suffer even for a day, so excruciating a pain as the Rheumatism, were they sure any medicine existed or could be procured for their relief. The Proprietor and Inventor of this Ointment assures all those who may be unacquainted with its wonderful efficacy, in perfecting a cure for the Rheumatism, that it requires only to be tried to insure universal admiration.—Satisfactory testimonials and affidavits from persons of the first respectability in different parts of the United States, accompany the article. Its virtues have already been tested in this village. For sale, only, by

WARNER & HARVEY.

Utica, Nov. 24, 1828. 49

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. Bagg, in connexion with Mr. Alfred Churchill, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable, and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public.

MOSES BAGG.

Utica, Dec. 16, 1828. 51

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any cases of Surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times.

The business in future will be conducted under the firm of POMEROY & BACHELDER, at their office, No. 14, Exchange Buildings, in Genesee street, one door below the Utica Eye Infirmary.

Utica, May 27, 1828.

UTICA EYE INFIRMARY.

THIS Establishment is now open at the corner of Genesee and Bleecker streets, for the accommodation of such as are afflicted with diseases of the Eye. It will be under the particular direction and management of Dr. Batchelder, who will attend at 12 o'clock every day, (Sundays excepted), for the purpose of advising and prescribing in all cases, and for performing such operations as may be deemed proper. Persons afflicted with deafness, or other diseases of the organ of hearing, are respectfully informed that those complaints will also receive a due share of attention.

Utica, Dec. 15, 1828. 51

NOTICE.

THE Subscriber being lawfully authorised by the administratrix and administrators of the estate of David P. Hoyt, deceased, to settle all the accounts, receive monies, and discharge claims against said estate, hereby requests all persons who have any unsettled business with the estate aforesaid, to call on him at the store, No. 38, Genesee street, and adjust it as soon as possible.

JOSEPH B. HOYT.

Utica, July 19, 1828. 30

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "Swaim's Panacea, Philada." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. Wm. SWAIM.

WARNER & HARVEY, sole agents for Utica.

Dec. 16, 1828. 51

KEEP YOUR FEET DRY!

EDWARDS' Gum-Elastic Composition, for rendering Boots, Shoes, and all kinds of Leather, *Water Proof.*—The importance of keeping the feet dry, for the better security of health, is too well known to need any detail. The Proprietor would therefore only say, that this Composition has been obtained after repeated trials and considerable pains and expense; and the nature of the ingredients of which it is composed (the principal of which is Gum-Elastic) is such as to render the leather impervious to water or dampness, and it is *warranted* not to injure the same in the least; but on the contrary it renders it soft and pliable. It is intended to be applied to the under as well as the upper leather, and females will find its use on the soles of their boots and shoes very beneficial. It must be applied warm and with a brush, and dried in by the fire, after giving the leather three or four coats, and filling the pores. It will then resist the water for almost any length of time. Any other blacking can be used on the leather after this is well dried in.

N. B.—This Composition will be found one of the best for Engine Hose, Chaise Tops and Boots, Harness, &c. Sold wholesale and retail, by

WARNER & HARVEY, Utica.

Nov. 25, 1828. 48

NEW COOPERING ESTABLISHMENT.

THE Subscribers having entered into copartnership, under the firm of E. W. & T. Roundey, inform the citizens of Utica and the neighbouring country, that they have commenced the Coopering Business in this village, a few rods west of the Weigh-Lock, where they would be happy to enter into contracts for the manufacturing of Casks and Cisterns of every description, either wood or iron bound. Their long experience in the business, together with constant attention, they flatter themselves will enable them to give entire satisfaction.

ELIJAH W. ROUNDEY,
THOMAS ROUNDEY.

Utica, Aug. 12, 1828. 38

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of six months from the time of subscribing; or Two Dollars, if paid in advance, or within the first six months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.